

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

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Chronicle

Home News.—The text of the original proposal of Foreign Minister Briand, entitled "Draft of a Pact of Perpetual Friendship Between France and the United States," dated June 20, 1927, was published by Secretary Kellogg on April 9. Affirming "the solidarity of the French people and the people of the United States in their wish for peace, and in their renunciation of recourse to arms," the document records "the mutual friendship of the two nations that no war has ever divided, and which the defense of liberty and justice has always drawn closer." The proposal contains three Articles. The first declares that the contracting Powers "condemn recourse to war, and renounce it respectively as an instrument of their national policy toward each other." The second states that "the settlement or the solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise between France and the United States, shall never be sought by either side except by pacific means." The third fixes the time at which ratification shall be made. France and the United States have agreed, it was announced by the Department of State, to

Outlawing
War

open negotiations with Great Britain, Germany, Italy and Japan for a multilateral treaty against war.

The trial of Harry F. Sinclair on a charge of conspiring with former Secretary Fall to defraud the Government in the Teapot Dome naval oil leases, began in Washington on April 9. Justice Bailey took so active a part in examining prospective jurors that after three hours and twenty minutes, instead of the anticipated weeks, the jury was selected. All questions were asked the talesmen by him, and no lawyer on either side was allowed to put any inquiries. On April 10, Mr. Owen Roberts opened for the Government and Mr. Herbert Wright for the defense. Nothing new was disclosed by the testimony of L. T. Everhart on this and the following day, but it became fairly clear that the defense would contend that Messrs. Sinclair and Fall were actuated by patriotic motives in making the oil leases, and that whatever moneys were paid Mr. Fall were paid in bona fide business transactions, in no manner connected with the leases. On April 11, Mr. Roberts, through the testimony of Assistant Secretary of the Interior Finney, elicited the fact that Mr. Fall had ordered that nothing was to be made public concerning the oil leases. H. M. Blackmer, an exile in Europe, and one of the guarantors of the Continental Trading Co., was cited as a witness by the Government. Under the Walsh law he was fined \$100,000 for his failure to appear at the first Sinclair trial, and his failure to appear on April 11, will subject him to a similar fine.

Heavy snowfalls which began on April 6, so isolated the city of Omaha that for many hours the city's only communication with the outside world was by wireless and radio. Heavy snows were also reported in Minnesota, North and South Dakota and parts of Kansas and Iowa.

Throughout this district much damage was sustained by the telephone and telegraph companies. Simultaneously, warm weather in Arkansas, Michigan, Vermont, Connecticut and New Hampshire, gave rise to serious local floods.

The elections in Illinois which drew nationwide attention largely because of the unique campaign methods of Mayor Thompson of Chicago, resulted in a complete repudiation of the Thompson candidates. The present Governor of Illinois, Small, was defeated for renomination, as was also Frank L. Smith, who on being denied his seat in the Senate of the United States, appealed to the voters for vindication. The polls were heavily

Snow and Flood
Damages

Illinois
Elections

guarded, and while minor conflicts were reported, anticipated serious disorders did not occur.

Canada.—The treaty proposals made by Great Britain to Egypt, which precipitated the present deadlock in Anglo-Egyptian affairs, have also brought about a new situation in Imperial negotiations as they affect Canada. Premier Mackenzie King, speaking in the House of Commons, said that the Canadian Government had been asked whether or not it would become a party to the Anglo-Egyptian treaty. He replied that since the treaty contemplated a military alliance which would involve Canada, he did not believe that the Canadian Parliament could approve of the proposed treaty. While the British Government accepted the Canadian view, Lord Salisbury declared in the House of Lords that no proposal had been made by Great Britain whereby the Dominions would be asked to become parties to the treaty. Mr. King thereupon stated that the draft of the treaty presented to him in November was drawn up in such manner as to include specifically the Dominions. After objections by his Government, the treaty was amended so as to be merely between Great Britain and Northern Ireland, and Egypt. It was felt by some Canadians, however, that Premier King had not entirely extricated the country from the tangles of the treaty. John S. Ewart, an authority on constitutional procedure, has been supported by sections of the press in his contentions that though Canada was not now bound to help enforce the military sanctions proposed in the treaty, it still had a moral obligation to support such sanctions. His reason for the statement was that though Canada had been kept informed of the negotiations between Great Britain and Egypt, Canada had offered no "adverse comment." There was a reason for such comment, he contended, because the treaty proposed a coercion of the Egyptian people.

China.—The famine previously reported continued to cause much distress and loss of life. There were no military activities, but it was understood that the Nationalist Northern offensive was getting under way. At all events Chiang was said to be preparing a new drive. Massacres by "Reds" continued in some sections, though the larger cities were quiet. A change in the government of the Shanghai international settlement on April 11 included the admission to membership on the Chinese Municipal Council for the first time in history of three Chinese, with six other natives being placed on the Council's advisory committees, thus making the Municipal Council hereafter a mixed Sino-Foreign body.

Czechoslovakia.—Despite the political successes achieved by Catholics during the present coalition, the actual school situation continued not to improve, but to grow less satisfactory, owing to the slowly but steadily declining percentage of Czech Catholic school children and of Catholic teachers, especially in Bohemia. The percentage

of Catholic children in the lower Czech elementary schools in the years 1921-22 to 1926-27, showed decrease as follows: 73.3; 72.7; 72.6; 72.9; 72.6; 71.4 per cent in the respective school years. In the higher elementary and in the secondary schools the percentage was registered always several units lower. In the Czech University of Prague there were, in 1921-22, 51.4 per cent Catholics and in the winter semester 1925-26, only 46.6 per cent; the number of practising Catholics being only a few hundred.

In 1926, of the 29,077 lower and higher elementary school teachers in the whole of the Republic only 57.26 per cent were Catholics as against the 80.21 per cent of Catholics in the entire population: 16.39 per cent of the remainder belonged to other religious denominations and 26.35 per cent to "no denomination." In the Czech higher elementary schools of Bohemia the Catholic teachers were only 43.5 per cent, while as many as 40.8 per cent belonged to "no denomination." Very few of those registered as Catholics could actually be said to be practising their religion.

Little or nothing was reported from the eighteen months administration of M. Hodza, the present Minister of Education, a Slovakian Liberal Protestant, for the abatement of attacks on the Catholic religion by teachers and the removal of offending textbooks. On March 20, speaking in the Committee on Education of the Senate, M. Hodza called the State-subsidized denominational schools in Czechoslovakia (Latin Catholic, Uniat, Protestant and Jewish), "an open attempt against the cultural unity of the Czechoslovakian nation." For the sake of "unity of culture" they should be converted as soon as the situation allows into non-denominational government schools. M. Hodza's words in this connection closely resembled recent utterances on the need of the "single school" by M. Herriot, the French Minister of Education. A mild warning to anti-religious teachers to be tolerant of religion was qualified by the statement that such persecutory conduct might be inspired by "certain subjectively very noble motives."

France.—Campaigning for the nationwide elections of April 22 grew more intense as the date drew near. Within the parties of the Right, factions were pressing their favorite candidates in many districts where the Radicals did not offer serious opposition. Where the struggle between extreme parties was hotter, both sides were striving to heal internal dissension and present a united front against their opponents. In all, some 2,400 candidates were in the field, for the 612 seats in the Chamber. Heated debates were the order of the day, with occasional noisy demonstrations that drove the speakers from the platform during meetings and sometimes led to physical conflict.

Germany.—A large number of prominent Catholics attended the meeting at Cologne to discuss the general

The
Anglo-Egyptian
Treaty

Catholic
Teachers

Government
Attitude

National
Unrest

Election
Campaign

School
Situation

topic "The Catholic and His Present-day Problems."

Cologne Assembly

The assembly opened with a Pontifical Mass at which were present the Lord Mayor, representatives of the national and municipal governments, a number of deputies, delegations from the Catholic students' unions at Bonn and Cologne universities, and members of Religious Orders and congregations. The gathering was a forceful manifestation of faith and a stimulus to lively participation in Catholic action. The discussions were concerned with the evils and abuses in modern life and particular emphasis was placed on the dangers which threaten from the press, the theater, the cinema and literature. Special meetings were held for the Catholic young men's organizations and for the Catholic unions. The inspirational addresses have already been productive of practical results.

Ireland.—That the National Army in the Free State is truly Catholic was indicated by the fact that spiritual Retreats were held in the principal barracks during the week preceding Palm Sunday. The exercises were attended by the soldiers at

Army Spiritual Retreats

Curragh Camp, Arbour Hill, Cork, Baldonnell, Portobello, Limerick, Tralee, Dundalk and Athlone. At Renmore Barracks, Galway, the post of the Irish-speaking battalion, all the services were in Gaelic.

The by-election in North Dublin city was won by the Government candidate, Vincent Rice. The contest had aroused keen interest since it was over the seat gained by Jim Larkin, the Communist, at the last general election. Mr. Larkin was declared ineligible for admission to the

North Dublin By-election

Dail because he was an undischarged bankrupt. He could not, however, be prevented by the electoral law from contesting the election again. The balloting went against him, however, though North Dublin was considered a strong Labor constituency. He received about 8,000 votes, whereas the Fianna Fail candidate, Mrs. Tom Clarke, obtained about 13,000 and the Government choice, Vincent Rice, more than 21,000.

Early on April 12, the German monoplane Bremen took off from Baldonnell airdrome in its flight across the Atlantic. The pilots were Captain Hermann Koehl and Commandant James Fitzmaurice, head of the Irish Free State air forces. Both of these were Catholics and they received

Air Flight

Holy Communion before starting on the trip. Accompanying them was Freiherr von Huenefeld, the owner of the plane and financial backer of the attempt. As the Bremen rose in the air, it was given a Godspeed by the prayers of the onlookers and by the blessings of several priests.

Italy.—King Victor Emmanuel narrowly escaped the explosion of a powerful time-bomb in Milan on April 12. The bomb, concealed in the base of a flagstaff in the Piazza Giulio Cesare, exploded a few minutes before the royal car reached the point, killing fifteen persons and injuring forty. The panic which ensued in the throngs along the line of march was quickly quelled. After proceeding to

Bomb Kills Fifteen in Milan

his destination for the opening of the Milan Exposition, the King showed great solicitude for the victims of the explosion, and sent messages of condolence to their families. Search for the perpetrators of the outrage had been unsuccessful up to the time of going to press.

Observers point out many ingenious devices which the Fascist State employs to keep awake the vivid sense of nationality. The pageantry and ceremonial of the Fascist militia and of the Balilla, and their picturesque garb, find reinforcement in the efforts of the Government to promote the creation and sale of distinctively Italian styles of head gear for all classes of the population. Another move in the same direction may be seen in the proposal of the President of the Balilla to substitute the Fascist salute for the handshake as the conventional form of greeting throughout the nation. The circular announcing this new campaign pointed out the hygienic danger in the latter practice and emphasized the "beneficent influence on character" that the new custom could exert.

Devices for National Sentiment

Japan.—Active steps were taken by the Government to offset the activities of the "Reds." Ronoto, the League of Proletarian Youth and of the Japan Labor Council were all ordered dissolved as

The Reds

Communitic organizations. Subsequently Ronoto, which has two members in the Diet, denied that it was a Communitic organization and charged that the Government move was merely a covert attack upon labor. As part of the Government's program, the capital police department announced that a recent Communitic roundup had netted 1,013 persons simultaneously arrested in thirty-four different prefectures. On April 11, the Tokio secretary of the Tass News Agency, official Soviet news gathering and distribution organization, was arrested. Premier Tanaka in an address to the nation scored the "Red" movement, though he protested the Government's sympathy for labor. Meanwhile, much anxiety was being expressed as to what may be the outcome of the stalemate occasioned by the recent elections when the Diet reconvenes. The eleven Independents were reported to continue obstinately neutral. On April 7, six of them under Yusuke Tsurumi, son-in-law of Viscount Gato, formed a new Liberal party. Early in the month ratification of a treaty of commerce and navigation between Japan and Germany was exchanged.

Jugoslavia.—The Foreign Minister was informed on April 6, by the Albanian Charge d'Affaires at Belgrade, that the frontier between Albania and Serbia was ordered to be reopened by the Albanian Government. His words were confirmed by a report to the same effect from the Jugo-

Relations with Albania and Bulgaria

Slav Minister in Tirana. The frontier had been ordered closed owing to an alleged typhus epidemic. Its reopening, however, relieved a fear of possible Italian activities in Albania. Reports were current at the same time that a better understanding was being reached with Bulgaria with reference to the Macedonian troubles, in spite of recent Bulgarian complaints that too much had

been made by the Yugoslav press concerning testimony against plotters produced in the recent trial of the murderers of General Kovachevitch.

Mexico.—The week's news included details of a hurricane in the Torreon district that entirely ruined the cotton crop and caused a loss of more than \$5,000,000, diplomatic conferences between President Calles and the American Ambassador at Vera Cruz, a subsequent meeting between Finance Minister de Oca and Mr. Morrow, and the usual reports of Government "victories" over the "rebels." Holy Week and Easter for the second time found the people deprived of opportunities for religious worship, though many visited the churches. The Government took occasion from the season to increase its vigilance against the Catholics, and very many arrests on the usual trumped-up charges were made. Military activities continued in Michoacan, Jalisco, and Guanajuato, though dispatches from Mexico City to the American press insisted that these regions were practically pacified. An Associated Press message on April 9, announced the execution of Father Albino Cardenas. At Riapuato, Father Francisco Aguilera was arrested for violating the religious laws.

Poland.—The Warsaw Foreign Office recently shifted all responsibility for the break in negotiations over a commercial treaty with Germany to the demands of the German Government which were interpreted as serious hindrances to Poland's economic development. Such demands also necessitated a change of the principles which had been mutually agreed upon before the negotiations were started. Poland considered that an adequate foundation had been established for the negotiation of the tariff question, since she had already placed her customs duties on a gold basis, and for settlement of difficulties arising out of the frontier zone decree which had been amended to meet requirements.

Rome.—The holy days drew throngs of visitors to the city. The solemn services in all the local churches, culminating with the festivities of Easter Sunday, attracted foreigners and residents of Rome in large numbers. The Holy Father celebrated Mass on Easter in the Pauline Chapel of the Vatican, in the presence of a group of invited guests, to whom he gave Holy Communion.

No new developments occurred in the threatened conflict between the Holy See and the Italian Government in the matter of freedom of education. The clear statement of the issue in the *Osservatore* gave pause to the denunciations in the radical press, while the conciliatory tone of the editorial left the way open for diplomatic discussion.—General Umberto Nobile and the crew of the dirigible in which he is preparing to fly to the North Pole received the special blessing and expression of good

wishes of the Holy Father, who presented him with a plain wooden cross to be dropped from the airship at the Pole. It will contain in a receptacle an autographed message of the Holy Father.—The publication of the second volume of the revised Vulgate version of the Holy Scriptures, which it was hoped to have in circulation by Easter, was delayed by the exacting labor of careful editing and proofreading, according to an interview given to the press by Cardinal Gasquet, who is in charge.

Turkey.—At the instance of the Premier, the National Assembly made legislation eliminating from the Constitution all references to religion. The original articles stated that Islam was the cult of the Republic. The recent amendments ignored this provision and provided, moreover, that hereafter deputies in taking office shall swear not "before God" but "on honor." Government officials, according to a dispatch to the *New York Times*, pronounced the legislation one of the most important steps taken in the Near East in twenty-five years.

Venezuela.—The student activities which occasioned a number of riots in the capital during February reached a climax on April 9, when under their encouragement a battalion of federal troops mutinied. The leaders were Captain Raphael Alvarado and Lieutenant Barrios, the former of whom was arrested along with a number of other malcontents. There were fatalities on both sides. A subsequent pronouncement by Dr. Arcaya, Minister of the Interior, attributed the outbreak to enemies of the Government abroad and Communist sympathizers. President Gomez ordered the details of the uprising to be made public. The prisoners were being held for a courtmartial, the prospective penalty being a jail sentence of twenty years, since the Republic has no capital punishment.

The catalogue of ills in Mexico chronicled this week in the article "Three More Months in Mexico" is to be continued in our issue of next week. A comparison of these facts with the news appearing in the press is thought provoking.

Gilbert K. Chesterton will contribute an article entitled, "A Spiritualist Looks Back." The gentleman considered is Sir Arthur Conan Doyle, who instituted a new religion by attacking the Church to which he formerly belonged. The subject matter is the Confessional, and it is treated Chestertonianly.

The response to our appeal in behalf of the distress in the coal districts of Pennsylvania has been most generous. James A. Greeley offers some reflections on the letters accompanying the "mites."

Mary Gordon is known to the readers of AMERICA. She writes a tale, "Let Jane Doe Tell It," which all officious and all forgetful husbands should read.

Church
and
State

Islam's
Losses

Mutiny

Commercial
Treaty

Holy Week
Ceremonies

Varia

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The Approaching Crisis

THE social and economic problems which now confront us are not so simple that only a little good will is needed to solve them.

If any discussion hitherto appearing in these pages has given color to that error, we disown it, protesting that it states neither our opinion nor that of any student who has given these problems serious attention.

Many years indeed have passed since Leo XIII warned the world that "some remedy must be found, and found quickly, for the misery and wretchedness pressing so heavily and unjustly at this moment on the vast majority of the working classes." As to the nature of this remedy, the Pontiff was in no doubt: "If society is to be healed now, in no other way can it be healed save by a return to Christian life and Christian institutions."

This was not a mere effusion of professional pietism. What the Pontiff desired was a movement by all men and by all agencies, public and private, acting in harmonious union for the establishment of social and economic practices, flowing from and governed by Christian principles.

It cannot be said, even by the most sanguine, that society as at present constituted, evinces any notable readiness to make use of the one remedy which can heal its wounds. With hardly an exception, all modern Governments have been thoroughly secularized. Of Christ and of Christian institutions, they know nothing officially, although among the more enlightened an attitude of benevolence is studiously maintained. Christianity may be and usually is treated with respect; but the law revealed and promulgated by its Divine Founder is held in respect only when the expediency of the moment appears to demand this course. As the one great power to which all yield, either willingly, or because they must, is the State, it is not surprising that by degrees the social and economic world has become secularized. In business and in society Christian principles are honored in theory quite common-

ly but, when the exigency demands, dishonored in fact.

Against this huge combination, many men with "a little good will," or a few with much good will, make headway with difficulty.

The employer who desires to treat his men in a Christian spirit finds himself at a disadvantage when competing with other employers who hold that "religion has nothing to do with business." The capitalist with great possessions is soon made to understand that if he wishes to retain his holdings, he must either connive at practices which he knows to be contrary to Christ's law, or even actively engage in them. The small factory-owner willing and anxious to pay his workers a living-wage, is forced to ask how he can do this as long as his competitors operate on a wage-slave basis.

Here we have the real heart of the difficulty. If in many instances it is morally impossible even for men of good will to harmonize Christian principles with the practices of the modern social and economic world, the reason is to be sought in the refusal of the modern State to acknowledge the need of what Leo XIII termed "Christian institutions."

The Only Remedy

WHILE the prospect is not highly encouraging, it is unnecessary to end on a pessimistic note. If the world is at all better in any respect than it was a thousand years ago, the reason is that the heroes, saints and sages of past centuries refused to yield to discouragement. They realized that they were not called upon to do the good that they could not do, but to perform the work in hand as well as possible, and to hope for a better day.

We do not live in a period in which the Divine commands against stealing and lying are universally sustained by the State in its legislation. Too often, in the contrary, legislation is merely a skilfully devised means of legalizing immorality. For legislatures as well as courts can be hoodwinked by specious advocates, long practiced in the art of making the worse appear the better cause.

Yet because of the very attacks upon Christianity engineered by the secularized State, the conviction is growing that there is a rottenness in society for which a remedy must be found. We have lived under secularized statutes and secularized customs for at least a century. We have secularized the State, the school, and to a startling degree, many of the religious groups which profess Christianity. The result is a growth in literacy, in wealth and financial power, in international prestige, perhaps. On the other side of the ledger, we must score the facts of almost incessant labor wars, of crimes against property and the person increasing out of all proportion with the population, and of attacks upon marriage and the home not witnessed in any other country.

These facts, too patent to be ignored, have moved thoughtful Americans to ask if religion has not been too jealously excluded from the life of the Nation. They find a source of national peril in the fact that a majority of our young people are growing into maturity as destitute of adequate instruction in religion and morality as

any assemblage of youthful Hottentots gamboling about in their native haunts on the edge of the jungle.

Between the tangle of social and economic problems which vex us, and the religious instruction of the young, the secularized mind may discern no connection. To us, the latter appears the beginning of the solution of the former. In the meantime, we have our own system of education, our churches, and our missionary endeavors, foreign and domestic. The plan of reforming society by sanctifying the individual may seem hopeless, but if every Catholic takes part in the work, beginning with the task of reforming and sanctifying himself, we shall succeed. By the grace of God the heaven will in time lighten the whole mass.

Our Contemptible Ancestors

IN his erudite and entertaining volume, "The Turning Point of the Revolution," Mr. Hoffman Nickerson protests against the manner in which some recent paragraphers have dealt with our revolutionary ancestors. Probably most Americans whose years now number two score and ten spent their youth in the happy delusion that between the years 1776 and 1781 every American was a gentleman, a scholar, and a patriot, whose manifold virtues were thrown into strong relief when contrasted with the general depravity of that nondescript rabble referred to, by a stretch of courtesy, as the British Army.

Of this school of history the renowned Parson Weems was the founder and the nursing father.

So well did he perform his self-imposed task that he set the tone and temper of "popular" historical writing for more than half a century. But his very popularity almost necessitated—quite contrary to his purpose and intention—the founding of a school of mordant critics.

These gentlemen dipped their pens in a mixture of bile with gall, and proceeded to indite volumes which, in effect, repeated the principles of Parson Weems. Where he was determined to see nothing but good, they were set on seeing nothing but what was bad. If the doughty Parson employed a single adjective, they invoked a double superlative. He could modestly present one virtue, but nothing prevented them from advertising in raucous tones their discovery of a dozen vices. Bewildered, the Muse of History took refuge in obscurity. As Mr. Nickerson remarks, "today the reaction against excessive praise of our Revolutionary ancestors has gone so far that it is become almost the fashion to despise them."

Mr. Nickerson is correct, we think, in his conclusion that this mood of contemptuous superiority is probably temporary. We agree that "certainly in itself it is contemptible." The Americans of those early days were a hardly lot, self-reliant, independent and God-fearing. "In the mass," writes Mr. Nickerson, "our forefathers were picked men. No prospect of short hours, high wages, and easy living had lured the early immigrants overseas. The never-ending struggle with wild beasts, Indians, and the wilderness had so wrought on their souls that they were as resistant as the virgin oak and hickory out of

which their axes hacked their new homes. Moreover, they were rooted in an intense religion. The educated man of today, who has replaced the narrow Bible worship of his ancestors either with a pagan philosophy which he too often calls 'undogmatic religion' or with a more traditional version of the Christian Faith, should at least respect the courage and tenacity of those from whom he descends."

It is obvious that Mr. Nickerson wields a trenchant pen. But truth is trenchant, and in our judgment it is in the well of truth that Mr. Nickerson has dipped his pen. While we prefer our history to be truthful and dull rather than sprightly and untruthful, Mr. Nickerson shows us that it is possible to entertain his reader and not depart from the path of truth. May he have many imitators.

A Growing Homicide Record

IN a recent issue of the *Spectator*, Dr. Frederick L. Hoffmann whose reputation as a statistician commands respect, publishes his annual report on homicide in the United States. "The major portion of our immense police and judicial machinery," he observes, "is concerned with violations of the liquor law," and in keeping with that is demanded by their oath of office the President and many Governors have been keen in demanding that this statute be respected. But none of them, Dr. Hoffmann complains, "have laid stress upon our lamentable position as regards homicides which are not decreasing, and which show no perceptible move in this direction."

The implied proposition that the President and our Governors should evince at least as much interest in suppressing murder as they do in pursuing the bootlegger may seem startling. But the conditions disclosed by Dr. Hoffmann show that this interest is called for. Not only are homicides becoming more numerous, but "during 1927 we experienced some of the worst types of murders on record in the annals of crime."

Of the two remedies which Dr. Hoffmann thinks should be used, only one refers to legislation. The ease with which deadly weapons can be obtained has made them, as Chief City Magistrate McAdoo of New York has said, "almost as common as lead-pencils." It is frequently argued that the First Amendment would invalidate a local statute forbidding the sale and retention of fire-arms. In point of fact this Amendment is a restriction upon Congress only, and not upon the States. A reasonable local statute would probably keep deadly weapons out of the hands of the lawless, and decrease considerably the homicide-rate.

More important, however, is Dr. Hoffman's plea that the schools should do as much to develop character as they do to train the mind and to show our young people how to make a living. Too much insistence upon purely intellectual and material opportunities has obscured in the mind of the coming generation the deeper truth, of infinitely greater importance both to society and the

individual, that every human being is bound by laws of love and service to God and to his fellows which he must not violate or evade.

Dr. Hoffmann does not develop his suggestion in this manner, but he would probably admit, with a multitude of Americans of all creeds and none, that without religion and a code of morals based upon religion, the tide of crime which he deplores is more likely to rise than to subside. Such was the conviction of the Founders of this Republic. It is the conviction today of many who view with the gravest apprehension the growing prevalence in this country of serious crime among the young. Unless we build with God and in accord with the eternal and immutable laws established by a benign Providence, assuredly we shall build in vain.

The Seven-Day Week

A SURVEY conducted some months ago by Mr. B. C. Forbes of the New York *American*, indicated that a majority of our railroad executives favored the abolition of the seven-day week. They agreed, however, that to make any change in the present system would be exceedingly difficult, since most of the workers preferred it.

This "general agreement" recalls the plea urged so strenuously some twenty years ago by the owners of the steel-mills. Admitting that a twelve-hour day was too long, they protested that they would long ago have abolished it had the workers not objected.

Further investigation by Mr. Forbes throws much doubt on the general agreement of the railroad executives. According to his findings, the employees desire a six-day or five-day week, but claim that the wages now paid by the railroads would not support them and their families, if the change were made. In other words, if they are to live, they must work every day of the week.

It is to be hoped that the conditions reported by an employe of a great Eastern railroad are exceptional. The signal men on the electric division of this company are on duty for "seven days a week, 365 days a year, with only straight time for Sundays and holidays." As the pay is less than seventy cents per hour, the signal man "cannot afford to take any time off." If he wishes to secure decent living conditions for his family he must work every day of the week throughout the year.

Evidently the maintenance of this system is bad not only for the individual, but for domestic society and for the community.

In his Encyclical on the Conditions of the Working Classes, Leo XIII lays down the general principle that the worker must be allowed sufficient time to provide for his physical and moral welfare, and for that of his family. Labor itself and the hours of labor must be proportioned to the strength of the individual, and "in all agreements between masters and workers, there is always the condition, expressed or understood, that there should be allowed proper rest for soul and body." Otherwise, the worker becomes a mere machine, a being without duties

outside the mine or the shop, and without rights which must be respected.

Clearly, if the welfare of the community depends upon the promotion of an upright and intelligent body of citizens, the community, however it may increase in corporate wealth, must be menaced by the promotion of a group of workers, deprived of the opportunities for improving themselves physically and spiritually. A community which preserves the peace by telling off half the population to lay the lash over the backs of the other half, is a grim burlesque upon civilization, and is marked for destruction.

But as man's spiritual interests are of higher value than all others which may properly engage him, so no industry which deprives the worker of the opportunity to care for them, should be tolerated. The vice of many an otherwise laudable effort to secure a six-day week is its indifference as to which of the seven days is to be dropped from the work-schedule. Since the worker may find rest and recreation on the day of the week, the propagandists indicate no choice.

We are unwilling to say or do aught that might hinder the effort of any association to improve, by lawful means, the condition of the working classes. But as man does not live by bread alone, every association of the kind should strive to make it easier for the worker to hallow the Sunday by cessation from his ordinary labor, thus securing rest for body and mind, and by attendance at the public worship of Almighty God.

A Voice from Alaska

WITHIN the last few months we have published pungent criticisms on the Federal education bill, culled from journals sent from States so widely separated as Vermont and California, Minnesota and Texas, Ohio and Louisiana, New York and Missouri, Massachusetts and Arizona.

The chorus of dissent and condemnation is becoming fairly general.

The latest voice comes from far-off Alaska. In its issue of March 14, the *Daily Alaska Empire*, published at Juneau, reprints on its editorial page a merciless expose of the Curtis-Reed Bill originally contributed to the Cincinnati *Enquirer*. That newspaper, quoting the influential *Farm Journal* (which had denounced the bill as simply "a scheme devised to add another useless, extravagant and arbitrary bureau to the burdens of the tax payer"), added its own opinion, that the bill marked the beginning of a scheme to put the local schools under the control of bureaucrats at Washington. This purpose was denied by the bill's sponsors, "But what guarantees can they give," asked the *Enquirer*, "that this development will not follow? They can give none. And we all know the history and tendency of Government bureaucracy."

With these criticisms the Alaska editor appears to agree. There is a deep significance in his agreement. It arises from the fact that the educational system of Alaska is now administered by the Government's experts.

Three More Months in Mexico

(The First of Two Chronicles of Recent Events)

PHILIP BAILEY

THE tide of dissatisfaction, caused by the studied silence of the public press with regard to events in Mexico, is slowly but steadily rising. The recent public protests in Germany, France, Austria, Canada, Poland and other countries express a growing amazement at our situation in the United States. Says the *Petit Bleu* of Paris: "Silence would be a shame in the presence of these barbarous crimes, and would be an insult to our civilization!"

How long will this embargo on truth be maintained? Nobody knows.

In the meantime—the following facts are presented to the consideration of the readers of AMERICA. Some have already been made public. The most noteworthy matter is that they have *practically all occurred within about three months* preceding the actual date of writing: in the midst of our new epoch of good will for the enemies of the people of Mexico.

Many of these items in this first series have already appeared in the *Diario de El Paso*, of El Paso, Texas; some in *El Luchador*, of Los Angeles, or in other papers; others are here given for the first time.

For every one of these assertions, however, the writer has complete documentary proof. In publishing them, I withhold some proper names for obvious reasons. The suppression of proper names is indicated by the letters N. N.

Dec. 28, 1927. Rev. N. N. and another clergyman were captured at Hidalgo del Parral for having violated the anti-religious laws.

Dec. 28. The mayor of Cocula, Jalisco, entered into one of the churches of the city with a group of men; took out all the statues and religious objects and burnt them all. The organ was burnt inside of the church. Some of the men put on the sacerdotal vestments and started a dance around the fire.

Dec. 30. Agents of Calles disguised as priests heard the confessions of the country people, in order to obtain evidence, through their confessions, that they were connected with the movement of revolt. After this evidence had been obtained, the people, who believed they had been heard by a priest, were imprisoned, and some murdered.

Dec. 31. Rev. N. N., captured while saying Mass in a chapel on Christmas Eve, still in the police dungeons, on account of not having paid a fine of \$1,000, imposed by the authorities.

Dec. 31. A telegram from the Mexican capital to *El Diario de El Paso* informs that Rev. N. N. was requested by a group of secret service men to attend a man in his dying bed. He suspected they were setting a trap for

him, and refused to leave his home. The men took him out by force; they whipped a boy and the priest's sister. Father N. N. was taken out without even a coat and kept in prison for three days. Later on he was deported and nobody knows where he was sent.

Dec. 31. A priest was captured at Múzquiz, Coahuila, for having officiated privately, was fined \$50 and after he had paid was deported to the City of Mexico.

Jan. 2. One of the altars of the church of St. Joseph (San José de Gracia) in Oaxaca, was burnt by agents of the Government.

Jan. 4. The (American) National Council of Catholic Women calls the attention of President Coolidge to their letter of Dec. 27, stating the following facts:

A. Seventeen women were captured in a suburb of the City of Mexico on account of their belonging to a Catholic Religious Order, and devoting their lives to prayer. They were sent to the prison of the police headquarters, under accusation of having violated the anti-religious laws.

B. At Tula, Hidalgo, General Izaguirre captured the community known as the "Nuns of Ejutla." The Mother Superior was shot and the others delivered to the soldiery.

C. The hands of the Rector of the parish church of Tamazula were cut off to prevent his ever saying Mass. The mutilation killed him.

D. A prize has been offered for the head of Archbishop Orozco Jiménez, to be delivered dead or alive. He is charged with being an armed rebel, though he has plainly declared that he has nothing to do with the armed movement. (The letter was published all over the United States. *Diario de E. P.* Jan. 4.)

Jan. 2. Attempts made to burn down the Church of Jesus and Mary in the City of Mexico.

Jan. 5. Rev. Pablo García de Jesús Maria, Aguascalientes, who was in hiding, as all priests now are in Mexico, was denounced and deported by orders of General Palma. At the station of Santa Maria, Father García gave absolution to a man dying of a gun-shot wound. For this cause alone the guards broke his hand and mutilated him in his ears, nose, tongue and eyes. He died in the train and the soldiers dropped his body at the station of Encarnación de Diaz, where they abandoned it.

Jan. 7. All churches in the State of Tabasco were seized by the Government. The Cathedral has been turned into a school, and all sacred objects were stolen.

Jan. 10. A group of Federal soldiers took out, desecrated and destroyed the statues from two churches in Zacatecas.

Jan. 5. A priest and a young man, brother of the Licenciado Anacleto Gonzáles Flores, one of the first

persons sacrificed for the cause of Christ on April 1, 1927, were shot. The young man was killed for publishing a small newspaper in connection with the religious persecution.

Jan. 10. At Tepetitlán, Jalisco, officers of the Calles army searched all churches and private homes and looted them of all sacred objects. Later on they profaned the sacred utensils and passed through the streets drunk and showing them as their trophies.

Jan. 23. Father N. N., six men and three women imprisoned; the former for saying Mass in a private residence; the latter for attending the said Mass. (*Universal Gráfico* of Mexico City.)

Jan. 25. The police raided the Catholic school of the Sisters of St. Joseph, and imprisoned twenty-one nuns and two lay teachers. The school was closed.

Jan. 28. Bulletin issued by the Department of the Interior declares the crime of the Sisters just mentioned was that of teaching the Catholic religion, and performing acts of worship. The nuns were deported.

Jan. 30. Police closed the offices of the Catholic Social Secretariate.

Jan. 30. Another Catholic school closed at Pino Suárez 44 and 45, Mexico City, on account of giving religious instruction and holding Catholic worship.

Jan. 30. The Government seized the Seminary of the City of Mexico and the building of the School of St. Joseph. Seminary priests and students taken to prison. Capture of Bishop de la Mora ordered by President Calles through his staff.

Feb. 5. Bride, groom, assistants and Rev. N. N., officiating in a private residence, captured and imprisoned in the City of Chihuahua.

Feb. 5. Report in *Diario de E. P.* of young Antonio Ybarra of Cotija, Michoacán, who was cruelly maltreated by soldiers. Before he was hanged, he made an effort to hold himself up with one hand, and loosening the rope around his neck, shouted, "Long live Christ the King!" His mother told the soldiers that she had three other sons, whom she was willing to offer yet to her God.

Feb. 7. Father P. M. Pérez, Rector of parish church in Salamanca, was imprisoned in that city, under the false pretense that he was implicated in the armed movement; was sent from Salamanca to Irapuato and murdered on the road. Another priest was murdered in the same way at Querétaro.

Feb. 9. Three priests imprisoned for saying Mass at private houses.

Feb. 10. Priests detained under imputation of connection with the armed movement.

Feb. 12. Father Junípero de la Vega, O.M.F., an invalid, and Brother Humilde Martínez, after a long imprisonment at Zamora, were shot on the road between Zamora and Yurecuaro, Michoacán. The bodies were left in the road.

Feb. 17. Three priests exiled to the United States.

Feb. 18. Seminary of Puebla closed, and the Rector, three priests and fourteen lay professors imprisoned.

Feb. 20. Twelve priests imprisoned at San Luis Potosi and Puebla, was deported to Mexico City.

Feb. 21. Bishop Armora of Tamaulipas deported to the United States. His host, Mr. N. N., also captured, with three priests.

Feb. 20. Orders issued to capture Bishop de la Mora, under absurd accusations. Families who had received his mail fined \$1,000 each.

Feb. 23. Eight priests mentioned as prisoners in different States.

Feb. 26. News of Feb. 20 informs that Canon Angel Martínez, of the Cathedral of León, and his brother, Agustín Martínez, were brutally assassinated at Pueblo Nuevo, Guanajuato, their birth place.

March 7. From Dolores Hidalgo, Guan., wire that a priest was taken from that town to Victoria where he was shot before the public; also news that on March 2 five other priests were shot, their names concealed by the authorities.

March 4. Father Toribio Romo, greatly respected, taken from Guadalajara to a suburb and murdered in cowardly fashion. The assassins refused to say where the body was.

March 12. Fr. N. N. arrested and fined for saying Mass in a private home, with fourteen women who were attending Mass.

March 15. N. C. W. C. *News Service*: Father Villareal and five civilians, Méndez, Zamarrón, Grimaldo, Montoya and Velásquez, taken prisoners, submitted to a mock court martial (entirely illegal since they were all civilians), and immediately taken to the Suacito cemetery where they were shot, as reprisals for lack of success in capturing Bishop de la Mora, whose residence was raided and looted.

March 15. *El Universal Gráfico* of Mexico City gives names of the priest professors of the diocesan Seminary who are yet in prison owing to inability to pay the fines imposed. Speaks also of "hundreds of priests who have been arrested recently until the cells of police headquarters could no longer contain the prisoners."

March 15. Private school at Ocampo 8, Tacubaya, closed, two priests arrested, charged with saying Mass in the school.—N. C. W. C. *News Service*.

March 15. N. C. W. C. *News Service*: Father Osorio Leyva, who was arrested recently and charged with distributing literature censuring Calles' anti-religious laws was condemned by the police to Islas Marias, "Mexico's terrible island penal colony."

The following nineteen instances are not arranged chronologically.

I. Letter from N. N., at X. X., Guanajuato, to N. N., Feb. 19, 1928. Speaks of the sufferings of people concentrated at Purísima, where smallpox is spreading in an awful way; so much that sick people are taken to the cemetery and abandoned there to die. The writer describes a terrible instance in which a woman was buried though she was not dead, in the presence of her little daughter, already suffering herself from the dread disease.

II. N. N., from Z. Z., Guanajuato, to N. N., in California. Feb. 29, 1928. Village church made a barracks; Canon Martínez and his brother Agustín killed; murder

of Father Daniel Pérez at Irapuato, thereby proving falsity of accusation against Father Pérez of participation in the rebellion.

III. Mother N. N. (Sisters of N. N.) informs that on October 17, 1927, while the nuns were working at their college in San Miguel el Alto, a "general," a major and a group of soldiers, after having looted the house made prisoner the Superior and four Sisters, who were kept there till Nov. 7, where they were taken to the barracks at San Juan. The nuns were conducted by three hundred soldiers from San Juan to Santa María; there kept in a warehouse and finally taken in a cattle car to the dungeons of the barracks at Lagos. After a gentleman had given a bond of \$3,000 they were set free.

IV. Messages from Colima confirm that women are killed for favoring the religious "boycott" of entertainments, etc. Their bodies hung from trees on "Piedra Lisa" Avenue in the City of Colima.

V. Two young men, R. Melgarejo and Joaquín Silva Córdoba murdered at Zamora, Michoacán. Melgarejo was compelled to shout "Long live Calles!" Instead, however, he shouted "Long live Christ the King!" The soldiers then began to cut off his ears, and having obtained no better results, they cut off his tongue. Young Silva embraced him, and the soldiers shot the group, killing the two young men. *Revista Católica*, El Paso, Texas, Oct. 17, 1927.

VI. Five young men, none over twenty years, were shot at León, Guan. Previously, the tongue of José Valencia Gallardo was cut off and Nicolás Navarro was beaten so cruelly that his teeth were broken and blood was pouring from his eyes. As he was cheering his fellows the soldiers stabbed him to death.

VII. Miss María Guadalupe Chaires, from Ciudad Victoria, was captured so that she might inform where the Rector of a church and some Catholics were hidden. As she refused, soldiers began to tear off her fingers; the mutilation continued, until she became exhausted. They then finally killed her.

VIII. At Juanacatlán, Jalisco, the soldiers set fire to the church. Catholics tried to put out the fire, and the former killed them with machine guns.

IX. One undertaker is insane at La Castañeda insane asylum, owing to the murder of seventeen priests shot at the Dolores cemetery, some of whom were buried though they were still alive.

X. Mr. Manuel Bonilla, a young man from Toluca, Mexico, was captured on Good Friday and crucified, his hands and feet being tied. At three o'clock in the afternoon they shot him.

XI. Mr. Juan Sánchez, from Totatiche, Jalisco, was returning to his house from his work. Some soldiers asked him for the pass-word. He answered, "Christ the King." The soldiers then cut off one of his ears; he then shouted, "Long live Christ the King," and the soldiers cut off his tongue. He tried yet to proclaim his Faith and was stabbed.

XII. A priest interviewed by a correspondent of *El Eco de México*, Los Angeles, Calif., showed proofs that he had been purposely inoculated with the bacillus of

leprosy by the agents of Calles. Not only leprosy, but syphilis and other terrible diseases have been inoculated to priests under the pretext that they have to be vaccinated.

XIII. Father Sabas Réyes, from Toluatlán, Jalisco, was shot; but before he died he was submitted to terrific torments. He was asked to tell where Father N. N. was hidden, and having refused, he was dragged along to the porch of the parish church. He was tied up against one of the columns in such a way that his feet could not rest upon the floor. The military chief and soldiers began to pinch him with their swords and bayonets. During three days he was maintained in that condition, exposed to the sun's rays as well as to the cold at night, and with no food. Finally the skin of his feet was removed, these were soaked with gasoline and burned out. He was then compelled to walk to the cemetery where he was shot.

XIV. Letter of August 15 from León, Guanajuato, gives information that Mr. Anselmo Padilla was captured; the soldiers cut off his nose and made several cuts in his face, because he refused to cheer for Calles and shouted, "Long live Christ the King!" When he was almost exhausted, they tore off the skin of his feet and compelled him to walk upon fire. He died immediately afterwards.

XV. Passengers over the Southern Pacific stated in February, 1928, that they counted thirty-eight men hanged in different stations through the State of Nayarit.

XVI. Attorney Anacleto Gonzáles Flores, a prominent young lawyer of Guadalajara, Mr. Luis Padilla, the Vargas brothers and the Huerta brothers were hanged by their thumbs, stabbed and awfully mutilated.

XVII. A very well known young man, Carlos Rincón Fregoso, was dreadfully mutilated at the Red Barracks, Guadalajara, and finally shot.

XVIII. José Lopez, eighteen years old, had his tongue cut off and received several wounds in the head before he died.

Here ends the first culling of facts concerning some doings of the last three months. In the next issue twenty-one personal depositions will be made public which will shed even more light on President Calles' dictum: "There is no religious persecution in Mexico."

CALIFORNIA SPRING

Such Spring as one has need of here is ended,
With signs scarce marked and mercifully few;
Leaves for the eucalyptus, white and new;
The threadbare hills with great, green patches mended;
But not as if a new world were intended.
What need? And so I watch the noon's high blue
And dare, with April here, to think of you.
Suppose the acacia were more subtly splendid!

Suppose such life, such beauty, hour by hour
Came creeping on me, stealthily, like a thief!
What weapon have I for a gradual flower;
Or what defense against a folded leaf;
To parry long, sure thoughts of you what power?
Yes, Spring has shown me mercy, being brief.

SISTER M. MADELEVA.

The Outlawry of War

II. What Is Aggressive War?

JOSEPH F. THORNING, S.J.

IN a previous paper I pointed out that the proposal to outlaw all wars was only another form of extreme Pacifism, and, therefore, in the long run apt to do more harm than good. The "outlawrists," when taxed with this difficulty, retort that to their way of thinking defensive action is not war at all, thus virtually admitting that only wars of aggression can be outlawed. Although numerous eminent authorities deny the validity of any such distinction, it is obviously the crux of the whole war problem. For if even aggressive war cannot be earmarked and outlawed, there is nothing left but to embrace Militarism which justifies, nay sanctifies all wars. Hence the importance of trying to define what constitutes an "aggressor nation," marking it off clearly from one that is merely defending itself or its citizens. Theoretically, the distinction is as easy as Grotius' division of wars into good and bad; but practically, since, among other things, an adroit manipulation of foreign affairs may jockey an innocent State into the necessity of opening hostilities by mobilization or actual invasion, the determining of the wrong-doer is fraught with difficulties.

Theoretically, that State is in the wrong whose cause is unjust, whose purpose is base or whose methods are criminal. Practically, none of these conditions can be readily and objectively judged, especially when there is no universally recognized international machinery whose authority or help may be invoked in an impartial adjudication of praise and blame. According to popular as well as juridical notions of sovereignty, the State, apart from special agreements, must judge its own cause. The chances for a sound, objective decision are consequently meager. Unless the nations bind themselves beforehand to accept some definite means of peaceful settlement, to employ recognized machinery to adjust their differences, the probabilities are that the clash of vital interests may result in an abrupt appeal to the sword.

Upon formal acceptance of some such recognized method of solution is based the current definition of an aggressor nation as one which, having agreed to submit international difficulties to conference, conciliation, arbitration or judicial settlement, begins hostility without having done so. Waiving technical points regarding the scope of arbitration, conciliation, etc., we have here a good working definition. Is it in fact anything more than an application of Catholic philosophy, an attempt to translate into terms of positive international law the traditional teaching that you must not only be sure of the grave justice of your cause but also refrain from war or the threat of war until you have honestly exhausted every peaceful means of solution or redress?

An aggressor nation, therefore, is simply one which refuses to have recourse to each and every means of amica-

ble settlement. The particular means, indeed, will be proportioned to the nature of the point at issue. In justiciable causes, what Benedict XV described as the "noble and peaceful institution" of arbitration is recommended. In non-justiciable causes, i.e., where differences are political rather than legal, conciliation and fact-finding commissions have proved eminently practicable. Although the latter class, embracing differences of a political nature, presents the greatest difficulties, it is interesting to note that in those arising between the United States and Canada in the course of seventeen years, all but two out of twenty-three proved capable of settlement by unanimous agreement. True a conflict of "vital interests" may at any time precipitate a crisis, but the obligation of seeking by compromise a fair adjustment is all the graver, while permanent commissions of investigation may do much to mitigate this danger. Certainly when nations have foreclosed to themselves an immediate appeal to force, the chances of a sudden conflagration are bound to be less numerous and less threatening. In a word, this definition of an aggressor nation is based on the sound principle of Christian ethics that war should be in fact the "last and not the first argument of kings or peoples."

But may not delay jeopardize the security of the State which has suffered injury? Is it not possible, by raising the hue and cry for arbitration, to divert attention from the real issue? Have we not seen the ruse work in the case of Mexico, where, preliminary to enforcement of the oil and land laws, Foreign Secretary Saenz delivered himself of the following noble sentiments: "World peace and international good-will will best be advanced during the coming year by means of treaties in which governments will commit themselves to overcome their difficulties amicably through diplomatic channels and as a last resort submit to arbitraiton, without in any case resorting to force of arms"? Nothing takes the place of good faith; arbitration may be used as a smoke-screen just as a pretty face or glycerine tears may obscure the issue in a law-court during a murder trial. And yet no one imagines we would be better off without the law or without the courts. Every sensible critic does, however, recommend care and improvement in the use of the methods employed. The best institution, we have heard again and again, may be abused. So with arbitration. The fact remains, however, that what the world needs is not "less arbitration but more of it."

But suppose the decision is contrary to the United States and public opinion rebels against accepting the arbitral award. Is it not possible to educate public opinion beforehand to the proper attitude? Has sufficient appeal been made to motives of justice and fair play? Up to the present, arbitration has been a more or less uncertain

element in the policy of nations, suitable for the adjudication of minor issues, and mentioned rather diffidently by statesmen not of the "iron and blood" school. It is time to install it as a universally recognized means of avoiding war. Public opinion should become alive to its extreme reasonableness, its many advantages to both sides, and its beneficent influence in promoting international amity. When people realize that, far from signifying shameful defeat in its foreign policy, the submission of disputes to arbitration is a noble substitution of reason for brute strength as well as a forward step toward creating a Christian basis for the corporate life of nations, they will not repine at an adverse decision nor allow themselves to be pawns in the war-games of international bankers. Peace based on justice, it can be pointed out, never injured the proudest nation.

This brings us face to face with former President Roosevelt's brusque challenge: "What is the use of agreeing to arbitrate every question which may be in dispute between two nations, when it is perfectly clear that there are questions which the United States will never arbitrate?" Would a suggestion, for example, that we arbitrate the tariff or immigration laws be for an instant tolerated? But does that mean that there is nothing we will arbitrate? Are we prepared to wreck every peace project which conflicts with our aspirations as we did the Central American Court of Justice whose ruins give testimony against us? Is there no worth while *via media* between "arbitrating everything" and "arbitrating nothing"?

Although several nations have signed all-inclusive, or "all-in" treaties, pledging resort to arbitration in every dispute regardless of its nature, the moderate view seems to favor, at least for this country, two major exceptions. They are "matters of domestic jurisdiction only" and "questions touching the Monroe Doctrine." Even the Pan-American Conference, which went on record as unanimously favoring compulsory arbitration, found it necessary to propose questions of national independence or sovereignty as exceptions to the general treaty. Now who shall decide whether the dispute comes under the heading of the rule or the exception? Certainly not the High Contracting Parties. Otherwise, "matters of domestic jurisdiction" or "questions touching the Monroe Doctrine" will come to own a place in the comic strips along with "vital interests" and "national honor." We have got rid of these two "jokers"; let us not substitute another two. The Hague Court of Permanent Arbitration is always available to determine the scope of the treaty and the sanctity of its exceptions. Moreover, it might be well to formulate the Monroe Doctrine in a form intelligible to Americans both north and south of the Panama Canal with particular references to the sovereign rights of countries adjacent to that important link between the Atlantic and Pacific battle fleets.

If the taxpayer objects that codification commissions cost money, be it said that cruisers cost more every year and battleships run all the way to fifty million dollars. Moreover, shipyards have to be built and operated, naval bases maintained in a state of matchless efficiency, and

the personnel drilled under war-time conditions. Half the story is told when a capital ship rolls down the runways. The other half is not so thrilling but just as punishing in its effects—on the national pocketbook. When we have spent, say, the price of a dreadnought for the proper strategy of peace and have as little to show as a result, it will be time to complain that peace is more expensive than war, and preparation for war the best form of peace insurance. Years of statesmanship are dedicated to plans for the completion of a new naval base or the exploitation of a conquered territory; a portion of the thought devoted to eliminating peace perils would bring richer dividends in human happiness and lower the per capita tax for the nation.

Arbitration and conciliation now lag far behind the march of events. They are usually alluded to only when sharp divergences of view occur between respective Foreign Offices. It is to be hoped that they will soon assume a prophylactic as well as remedial function. Social reform in general is coming to consist in measures which prevent rather than cure. Poverty and disease are combated in their root causes. Delinquency is conquered in parental habits and improved environment. A similar anticipatory program is urgently required in international affairs. There were, before the late war, questions of sea-power, colonial expansion, spheres of influence and economic penetration which every one knew bore the seeds of future strife. A shroud of silence enveloped all. They were never brought into the open and exposed to the constituencies of Great Britain, Germany, France, etc., as the inevitable germs of wars. Much less did the gold-braided statesmen bring these subjects out of hiding for frank clinical discussion among themselves. Lord Haldane made a rather futile gesture for naval limitation in his Berlin visit of 1912. It was so unusual as to be alarming.

A deliberate reliance on arbitration and methods of peaceful conciliation would reverse all this. Fact-finding commissions would study matters which threaten trouble. Sources of danger would be plotted out and marked off for friendly discussion. The freedom of the seas in time of war, for example, always a source of violent friction and never so unsettled as at present, might well be brought into the open forum, debated and made a test-case in the will-to-peace. How much better this would be than the current process of adding cruiser to cruiser and matching submarine with destroyer squadrons. Either the British and United States' Governments want to settle the question of neutral blockade or they do not. If they don't why not say so, and warn the peoples of their respective responsibilities? If they do, why present to the world the spectacle of two powerful nations pouring treasures into the coffers of the steel and shipbuilding magnates instead of alleviating the very real distress of millions unemployed in cities or facing bankruptcy on farms? This issue must be met some day, and far preferable would be a calm, dispassionate appeal to reason and equity now, than a series of formal notes in the future, culminating in a declaration of war.

To sum up, the outlawry of aggressive war is a practical

goal in a Catholic program for world peace. By aggressive war is meant particularly one undertaken without an exhaustive appeal to every means of peaceful settlement. A pledge to submit disputes to arbitration, conciliation or judicial process is not incompatible with either sovereignty or the highest interests of the contracting parties. A decision, even adverse, based as it should be on justice, cannot but redound to the good of both litigants as well as the world at large. While reservations with regard to domestic questions and the Monroe Doctrine are admissible, the determination of the scope of such questions cannot be left directly to the interested parties. The strategy of peace calls for a fraction of the same effort and money now expended on plans of the General Staff. Between arbitrating everything and arbitrating nothing there is a *via media*—to arbitrate within limits. These limits may be gradually widened to embrace an ever-increasing number of justiciable causes, and to except an ever-diminishing number of cases from its competence. In other words, the ideal will be a maximum of arbitral questions and a minimum of the non-arbitral sort. Where law is powerless, there is still room for appeal to diplomacy, direct negotiation and commissions of conciliation and friendship, not only to adjust difficulties as they arise, but to go forth to meet those ugly problems which, lurking just over the horizon, are fraught with the peril of future wars.

The Fewness of Our Converts

THOMAS F. COAKLEY, D.D.

THE Catholic Directory for 1928 just issued, offers some figures on the propagation of the Faith in this country that are somewhat disquieting. We refer to the column giving a consolidated report of the converts made in the various dioceses and archdioceses throughout the United States. Of course, not all of them make reports, but from those for which figures are available we have selected several, all in the eastern half of the country, where the data is as follows:

	Number of Priests	Number of Converts	Average Number Converts per Priest
Baltimore	792	1,138	1.4
Boston	1,021	1,210	1.1
Philadelphia	979	1,426	1.4
Cincinnati	493	919	1.8
Brooklyn	666	1,619	2.4
Detroit	553	2,340	4.2
Cleveland	531	961	1.8
Pittsburgh	733	982	1.3
Newark	710	920	1.3
Total	6,478	11,515	1.77
Grand Total for United States	25,773	33,991	1.3

These figures show that the average number of converts made by each priest in the United States during 1927 was 1.3 per year. In the above tabulated nine dioceses the average is somewhat higher, the figures being 1.77 per year.

But the uncomfortable thing is to reflect that there is an actual decrease from the figures prevailing last year. In 1926 we had 35,751 converts and 24,990 priests, making an average of 1.4 converts per priest, whereas this year we have more priests and less converts, paradoxical as it may seem. The figures show that while we have 783 more priests in 1927 than in 1926, there was a net decrease of 1,760 in our converts. We gained five per cent in our priests, and we lost three per cent in our converts. It almost looks as if every time a Bishop ordained a priest in the United States, we lost more than two converts. If this is progress, make the most of it.

With nearly 26,000 priests in the United States, and with 90,000,000 non-Catholics to bring into the one true Fold, some mathematician with a fondness for differential calculus might tell us how long it is going to take to preach the Gospel to the whole of America. One thing is certain; either the Faith is not making tremendous headway in America, or else the figures in the Catholic Directory are wrong. If the latter, then the errors should be pointed out by some one competent to speak. Is it not time to stop guessing and get at the cold facts?

It is idle to quibble about the figures. The above calculations are made by the very simple process of dividing the whole number of priests in the United States into the whole number of converts for the year, both sets of figures being furnished by the only available and authoritative source in the matter, namely the Chancery reports to the Catholic Directory. No amount of whittling will explain them away. The plain facts are that 25,773 priests in the whole United States made 33,991 converts in 1927, or a very low average of 1.3 converts per priest.

It simply will not do to cheat ourselves by saying that some dioceses made no reports, or by deducting the foreign-born priests, or priests who have no care of souls, or priests who are incapacitated. The face of these figures cannot be lifted by any beauty specialist. We will never get anywhere by closing our eyes to the fact that the figures of convert making in this country would almost warrant the conclusion that the priests in the United States are losing the missionary spirit. How else explain the fact that 25,773 of them, upon whose education a huge fortune has been spent, succeeded in one year in making only 1.3 of a convert per each?

GROWTH

When I was but a tiny lad,
Life seemed a very simple thing:
A pewter spoon, a bowl of milk,
A little song I used to sing.

But, when I grew to be a man,
I found no time at all for song,
And life became a puzzling thing,
A jumbled mass of right and wrong.

Now I am old and gray, it seems
I am once more a tiny lad;
A pewter spoon, a bowl of milk
And children's singing make me glad.

EDGAR DANIEL KRAMER.

The Magic Fingers of Albert Dürer

EDYTHE HELEN BROWNE

TO paint St. John with such life-size grandeur and vigor that he almost breathes in his panel in the Munich Gallery, and then, with imperceptible reap of the graver, to transmute him to miniature on wood so that he stands but one inch high; to symmetrize a hundred figures on small canvas and not drug the essential idea with detail; to delineate background that organizes and interprets, as a fortified Rhinish town roots the character of that hardy Paduan friar, St. Anthony; to perform thus with brush, burin, pen and chalk, the magic fingers of Albert Dürer worked gloriously during the rejuvenant days of the Renaissance in Germany. Dürer has pulled engraving up to an isolated peak of perfection. Since his death in 1528 no other artist has surmounted that peak. He rose to eminence on the tip of a graver; yet he is also a great master of painting.

Religion has always been the banquet table around which the arts have feasted. In the sixteenth century, when sainthood was in flower, when purest art adorned triptich, refectory wall, tabernacle and baptistery, religion was not only the inspirer of art but the sustaining reason for its existence. Dürer has said, "Painting is employed in the services of the Church, and by it the sufferings of Christ . . . are set forth," thus revealing himself a true son of that incense-burning century. Germany constructs its religion out of the beams and nails of Calvary. Oberammergau is the religious tear-duct of the world. Nuremberg, Dürer's birth-city, curtained itself in public purple during the "Heilighthumfest" or Holy Week Festival, so it is not surprising his art should find complete expression along Calvary themes. It is coincidental, however, that this year, the 400th anniversary of his death, should occur on Good Friday, April 6.

Dürer shoulders too huge a pack of art to stoop under the low archway of a brief, seasonal article. We can but lighten his load by emptying some subject matter and technique.

Dürer dislodged gigantic masses of subject with his graver and hung ton-weight ideas on the end of a paint-brush. Solitary martyrdom was trivial; he demanded more thronging profession of faith, so he painted "The Martyrdom of the 10,000." He considered Mary a stupendously important woman, the everlasting symbol of maternity. He would engrave her in Madonna glory but he must borrow incident from her life to expand the subject. His "Life of the Virgin," a most beautiful "wooden biography," is reverent threading of a life between the fingers of Anne and Joachim. This series of twenty engravings is dedicated to the Abbess Charitas. "The Apocalypse," that gigantic lens loaned to John on Patmos, was but another of the artists' overwhelming

subjects. There was tranquil meter in John's life but Dürer, alert for ideas with thunder bearings, chose the transporting period of revelation for fifteen engravings. On through the gristmill of subject matter—the impact of big ideas always stirred him. His portraiture was not of Agneses and delicately-dimpled Cecilians but of robust personalities like Magdalen and St. Jerome.

The Sacred Passion loosened the magic in Dürer's fingers. He told the story in small and large woodcuts, in drawings on green paper and in copper engraving. The "Little Woodcut Passion" in thirty-seven panels is embroidered with the Latin verse of the Benedictine, Chalidonius; the "Large Woodcut Passion," the "Green Passion" and the "Copper Passion," in serial plates, contributes a Calvary saga. Dürer was so impressed with the Passion that he constantly repeats the incidents of the whole on canvas, copper, wood and ivory. Of these "The Crucifixion," the famous painting now in the Royal Picture Gallery at Dresden, is considered his best. Engaged in the fastidious task of attiring a lady saint, he introduces a penny Crucifixion into the compressed space of her bracelet.

Dürer's genius must have been some sort of mystical mercury inside that thin tubing called line. Gesture fairly leaps from his work from the vitality of line behind it. The plunging line of Christ's arm reaching into hell in the Passion woodcut, "The Descent of Christ into Hell," carries the heavy message of Redemption. Costume borrows Dürer grandeur from billowy, ripply lines as in the cloaks and sleeves and pontifical vestments of the hierarchy group in the Prague masterpiece, "The Feast of the Rose Garlands," and in "The Adoration of the Trinity," painted by Dürer for an almshouse chapel. Conversely, the scantiness of costume, the nakedness of such a figure as Christ in the Dresden Crucifixion, is accentuated by the wild flutter of line. The loin-cloth unfurls like ghostly arms about the body. Radiance, or the treatment of halo, is the glorious explosion of lines into dazzling parts. In "The Man of Sorrows," the small woodcut in the British Museum, the darting lines of the halo first arrest attention. The rounded halo, the spiritual headgear of the engraved "St. Thomas," is a wreath of needle lines.

Economy of line accomplishes much in Dürer's management of detail. In a Nativity there is the bunion gums of the ox; in a Virgin and Child there is Mary's cape of hair with every strand lined; in a Resurrection there is the sleepy droop to the mustache of the Roman guard. Notable examples stand out; the soles of the Apostle's feet in the foreground of "The Death of the Virgin," the darkening tongue of Christ in the Dresden Crucifixion,

the forest and lacy ferns in "The Flight into Egypt." Detail is always significant. We realize the busy life of St. Jerome by the clutter of books and scissors in "St. Jerome in His Cell"; similarly, the speck of angel in the British Museum "Nativity" is not mere decoration but detail indicating unusual occasion.

Engraving is an achromatic art, without the tonic of color. Dürer distributes light with such magic one wonders if any color combination could surpass it. In the "St. Jerome" engraving we do not have to be told it is at sunny morn that the Saint sits writing epistles, for the walls are papered with sunlight and the wainscoting is a-dance with shadows. In the outdoor St. Anthony, the drizzle of light on the moat, with shadows richly dark for the contrasting sparing of light between, is choice art.

Dürer's most interesting application of color connects with "The Assumption of the Virgin." To enhance Mary's purity he chose the spiritual color, ultramarine. For the rarest-quality pigment he paid twelve ducats an ounce and to insure vividness repainted the picture six times. For a century it hung in the Dominican Church of St. Thomas at Frankfurt. Transferred to Munich by the Emperor Maximilian it was later destroyed by fire.

Like Bellini, Dürer supports his portraits against banners of strong color. "The Virgin and Child with the Finch" is sweet maternity in crimson finish. There is fairy mixing in the color of the Dresden Crucifixion. Christ dies, wrapt in dying colors, effected by a sullen sunset, pale lake, violet hills and gray trees.

Background under Dürer's hand is not sparsely developed territory with a hum of mountains or lazy lake to contend the excursive eye. It is thick with composition, tilting with action, flocked with figures. One can hardly extricate the evil woman from the flames, the demon wings and beast horns in the Apocalypse woodcut, "The Whore of Babylon." The overcharged background is characteristic of the Apocalypse series.

To Dürer, action background meant suggestive force. Frequently a fortified town runs up from the central group in typical Medieval piling of towers and turrets. In the "St. Eustace" engraving, the foreground, with the saint caressing his horse, sinks with repose, but the background, a palisade of fortifications, broods with impending action. Even the Nativity peace in "The Adoration of the Kings" in the Uffizzi Gallery, Florence, is distantly disturbed by the fortress background.

Dürer was happiest in company; so his background is heavily peopled with fat apostles and lean bishops. "The Feast of the Rose Garlands" has been criticized for multiple massing of figures. There is no tranquility as in Bellini's "Holy Conversation." Dürer was commissioned by some German merchants to do the Rose painting for the toy church of St. Bartolommeo. In "The Adoration of the Trinity" he calls a congress of the elect to adore the Triune God. The background contains galleries of saints mixing with the Pope and other personages of velvet estate. This picture has been com-

pared with Raphael's "Disputa" at the Vatican. One peculiarity of background, strictly Dürer, is his own figure in miniature in the corner.

Expression requires careful handling because it must be plucked from the supremely delicate fabric of soul. Dürer achieves remarkable facial expression by posing the head obliquely. There is something compelling in the averted, occult gaze and side face. St. George in the engraving, "St. George on Horseback," sits with head held in bold profile away from the things of earth. His chivalrous character lies in that impudent half-face. We know little about the father of Mary; perhaps Dürer wished to preserve his obscurity by engraving Joachim in profile as in "The Holy Family." Mary inclines her head to the side and lets it droop. Dürer invariably catches the individuality in his Madonnas by sloping the head. Although that treasure of the Augsburg Gallery, "The Madonna with the Pink," argues for Dürer's genius, the leveled, full-faced expression jars somewhat with one's conception of Mary.

Dürer has used head position with telling effect in the drawing, "The Head of the Dead Christ." The Head, with pulpy mouth open, leans far back with an expression crying to heaven, "It is consummated."

Of the features composing that mysterious dial of the soul, the human face, Dürer emphasizes the one which is dominant with character. Christ's wide brow, Mary's down-cast eyelids, St. Joseph's patriarchal chin—these are the points of character contact. Expression also develops from body movement and posture. The picture, "Christ Among the Doctors," is a study in hands; no medium could better delineate character. Christ's humanity flows around the collapsed form in "The Agony in the Garden."

The magic fingers of Albert Dürer have left the legacy of great art to an appreciative world.

THE SOUTHERN CROSS

In the heart of the sky
Four stars so bright,
On the velvet blue,
A Cross of light.
But the cross in my heart
Is as black as night.

O cross so heavy—O cross in my heart,
Never in life or death to part!
Over my grave will your shadow lie
But we shall triumph, my cross and I.

On the judgment day
Christ with His sign,
Christ with His cross
And I with mine.
But then it shall be
As fair, as bright,
As the Southern Cross
In the sky tonight.
And oh, my soul, how glad we shall be
To have borne our cross in His company.

SYLVIA V. ORME-BRIDGE.

Sociology

Jesuits, Crooks and the Police

JOHN WILTBYE

"ZENO," as we read in Plutarch, "first started the doctrine that knavery is the best defense against a knave."

A recent decision by the Supreme Court (April 9, 1928), indicates that Zeno's doctrine, which in plain English reads "Set a thief to catch a thief," seems set to fall from the favor which led us Nordics to put it in a proverb.

The case under discussion involved one Thomas J. Casey, a lawyer, I regret to say, who had been convicted under the Harrison anti-narcotic act. I do not know the original charge against him; but while lying in durance vile, Mr. Casey was suspected of peddling morphine to his fellow-prisoners. Thereupon the jailer set a trap, sold him some grains of the drug, and thus suspicion was converted into certainty. Not unnaturally, Mr. Casey objected to the trap, and held that in inducing him to purchase narcotics to be peddled to the prisoners, the Government officials had violated the law. The rest of his argument I do not know, but I suppose it followed the usual plea that the practice was contrary to good morals and to public policy.

By a vote of five to four the Supreme Court sustained Casey's conviction, but three of the Justices seized the occasion to score the growing use of the *agent provocateur* by the Federal Government.

It is high time that this despicable method, all too common since the advent of Mr. Volstead's act, was nailed to the barn door. Led on by the bad example of the Federal Government even private societies for the reform of this and that have adopted it. A few years ago, an "uplift" society which in its day in New York had deserved well of the community, sent a number of personable young women to parade the streets of an old restricted district after nightfall, and by their bearing and by actual solicitation to induce passers-by to a line of conduct which in effect would have restored the social evil which the society had been formed to suppress. Since the society favored me with its literature I wrote an indignant protest. A somewhat lengthy correspondence followed in which I, forswearing all my old Jesuit masters, vigorously argued against the teaching that it is proper to do evil that good may come therefrom. The reply of the secretary might have been limited to the one illuminating line in all his epistles: "Without the method to which you object, unreasonably, in my opinion, it is impossible to suppress commercialized vice."

It seemed to me then, and still seems, that this way of catching a thief was nothing but "a criminal conspiracy to induce the commission of a crime," as Justice Brandeis said in effect on April 9.

"No officer has power to authorize the violation of an act of Congress," he wrote, "and no conduct of an officer can excuse the violation." And I should like to draw the attention of some of our uplift societies, particularly

those that are intent upon the suppression by all means fair and foul of the Demon Rum, to the words which follow.

"I am aware that courts, mistaking relative social values, and forgetting that a desirable end cannot justify foul means, have, in their zeal to punish, sanctioned the use of evidence obtained through criminal violation of property and personal rights, or by other practices of detectives even more revolting: but the objection here is of a different nature.

"It does not rest merely upon the character of the evidence, or upon the fact that the evidence was illegally obtained. The obstacle to the prosecution lies in the fact that the alleged crime was instigated by officers of the Government; that the act for which the Government seeks to punish the defendant is the fruit of their criminal conspiracy to induce its commission.

"The Government may use decoys to entrap criminals, but it may not provoke or create a crime, and then punish the criminal, its creature. If Casey is guilty of the crime of purchasing 3.4 grains of morphine as charged, it is because he yielded to the temptation presented by the officers."

Justices Butler and McReynolds agreed with Justice Brandeis, while Justice Sanford simply held that the Government had not made out its case.

It seems to me that here we have a grave abuse which may well be investigated by the local bar associations. I am no great admirer of the late Mayor Gaynor of New York; but I think that all right-minded citizens sustained him when he positively forbade the practice of ordering the police to commit acts forbidden by the law, so that law-breakers might be apprehended. Of all the short-cuts to social reform, breaking the law to defend the law is among the most baneful. From the moral standpoint it is absolutely indefensible. Viewing it from the practical angle, we may say that ultimately it defeats its own purpose. By encouraging disorder, it tends to make, and in many instances has made, an active group of criminals.

How widespread the practice may be among the police I am unable to say. From time to time we hear stories of "police brutality." They may contain an element of truth; but the sensational manner in which these tales are related, and the character of the narrators, do not encourage ready belief in their complete accuracy. That it is encouraged by fanatical advocates of Mr. Volstead's act and allied local acts seems fairly certain. In more than one instance have men been induced to violate these statutes by the use of means which involve grave violations both of the moral law and of State laws for the suppression of vice. In the eyes of these fanatics it was wholly justifiable to induce a man to violate the Sixth Commandment, provided that he could thereby be convicted of violating the greatest of all commandments, to-wit, the Volstead Act.

As long as the fight against the Demon Rum continues, the *agent provocateur* will probably flourish. The Volstead Act, and more particularly, some of the State Prohibition acts, are of a nature to encourage the spy, the informer, and the seducer. But even in these fields public

policy demands that they be reduced, if they cannot be wholly suppressed, to a minimum. Certainly, they have no legitimate place in legitimate works for social reform. It is an unhappy indication of a world upside down when men plan to suppress crime by creating criminals.

Education

Educationalism

PATRICK J. CARROLL, C.S.C.

NO one now living remembers any previous time when the word "education" was so much in the universal mouth. College professors discuss rather than bestow it. College youth of both sexes look at it and ponder over it and talk about it, rather than acquire it. Indeed, one may doubt if at the present time education is so much to be acquired as it is to serve as a subject for discussion; a dough which every pedagogic baker kneads into a peculiar form of loaf. It is divided and subdivided and is turned out for Chatauqua consumption, or is given place in the curricula of summer schools, or is apportioned to correspondence courses, or is made available for the ambitious who foregather at education civic centers. Education, in fact, is suffering from the disease of "educationalism."

There was a time, however, in the memory of many of us when education meant just what it is. It meant possession—having and holding. It meant those gifts that enlarge the mind and enrich the heart. It meant culture, sweep of vision, mellowed learning, assimilation; a certain permanency of retention of what is choicest in literature; keenness, originality, the gift of address, a background of classical culture; calmness of judgment, tolerance of the views of others, and dispassion in expressing our own. In a word, whatever indicates the fulness, the near perfection of intellectual and spiritual outlook: the "sweetness and light" of Matthew Arnold.

At the present time education, as outlined in college catalogues, means hardly any of these things. It seems to be a course in the conveyance of knowledge. It lays claim to teach the science of teaching and to bestow the methods of facile acquisition.

Also it devotes itself to studying the ability and capacity of the receiving agent. It catalogues subjects of discussion and methods of study, and shades and degrees of mentality. It sends out questionnaires on "character rating," and makes tests on "will temperament" and offers devices for "character measurement." It fortifies itself with an ambitious vocabulary, with slogans and an array of indisputable first truths. Educationalism would seem to be the science that attempts to impose order and sequence upon the processes of learning. It is concerned with methods and projects. In its working we note certain far-reaching effects.

We note that our system of college education is hopelessly mechanical. The sign is pursued, not that which it signifies; the symbol, not that which is symbolized. Students are content to be able to measure their education in terms of semesters and units of credit and credit

hours. It is of small moment to the young man about to be awarded his diploma whether or not he knows his medieval history. He has his "credits" to show for it. The hours are counted, the "cuts" deducted; a balance has been struck; the books have stood the test of the audit. The cash-register records; the check-up shows no error. It is, as they say, the system.

One fears, as a result of such outlook, that the young men and the young women in our colleges are not studying to know. They are aiming to receive classification. If the credits reach the required total, if the cuts do not cause rejection, much as if they were defective farm stock, all is well. The sign satisfies for the thing signified.

Who, for instance, studies English prose or follows a course in English poetry, or reads history, or works patiently over a Latin or a Greek author, because he is intellectually curious and wishes to know more and consequently to live more? Who now of our college students aims to be cultured and thoughtful, to set ideas down in measured words because of the desire to express truth with the greatest possible degree of accuracy? A great many of our college boys and girls are external and unreflecting and impulsive and inaccurate and hopelessly immature. They have brought diplomas out of college, but very little learning; credits, but not culture. They have complied with the formalities required by the formalists. They have performed the acts of the ritual exacted by the ritualists. They are the proud possessors of signs and symbols with which to begin their march to indistinction.

We note, too, that as the educationalists measure students by hours of credit, so schools measure the intellectual size of their professors by degrees. How many? How high? Where from? Now we know that a degree, too, is a symbol. It is a gesture indicating that certain studies have been pursued, that a thesis, fortified by an ambitious array of footnotes, has been expanded from some unfamiliar theme to manifest a close-range investigation of sequestered learning; also that a candidate has stood up under the grave questioning of a grave department head and his grave assistants. And generally when it is all over—research, thesis, public examination and final award—the degree man goes down through life with this academic recognition as his only distinction. For, as you no doubt have observed, there are as many inconspicuous Doctors of Laws, Letters and Philosophy as there are of Medicine.

Anyhow, who thinks of the great in association with degrees? Who knows whether Shakespeare, Newton or Venerable Bede had one? We are informed Cardinal Newman did, but what has it added to his fame? Samuel Johnson is spoken of as the Doctor, but the great sage brought more renown to the degree than the degree ever brought to him. A diploma should indicate possession, but in cases without number the possession is spurious.

So again, following the false lead of educationalism, academies, colleges and universities are rated more by equipment than by accomplishment. The measure is material and mechanical. How many teachers for a given subject? What degrees have these teachers? How many

students to every class? How often is the air of the classroom cooled? Are there out-of-door subjects? Are the subnormals so classified as not to mix with the supernormals? How much endowment? Has the professor a permanent fund on which to conduct research work? And so on.

Through it all we are conscious of business efficiency, punch-the-clock regularity, bank-balance accuracy. It is physical comforts and material equipment and the tools of professorial craftsmen about which educationalists are concerned. Thought, life, culture, emancipation from ignorance, that outlook from these remoter regions where seers and sages stand—in a word all that intellectual elevation about which Archbishop Spalding used to write so eloquently some twenty-five years ago,—of all this the educationalists are, or seem to be, invincibly ignorant. One irresistibly introduces here that golden paragraph from Cardinal Newman describing the functions of a university, because it is so apt. The Cardinal is speaking of Athens as the site of a great school:

Hither, then, as to a sort of ideal land, where all archetypes of the great and the fair were found in substantial being, and all departments of truth explored, and all diversities of intellectual power exhibited, where taste and philosophy were majestically enthroned as in a royal court, where there was no sovereignty but that of mind, and no nobility but that of genius, where professors were rulers, and princes did homage; hither flocked continually from the very corners of the *orbis terrarum*, the many-tongued generation, just rising, or just risen into manhood, to gain wisdom.

The type of man that has brought about the modern point of view in regard to education which we have conveniently called educationalism, is often narrow-visioned and shows meager knowledge of human nature. He is hard and literal. He is the personification of formalism. He has taken all the sap, in root and branch, out of education. He has killed the spirit which gives life and has superexalted matter. He has made learning unlovely and formal, by apportioning it into sections and rows. He has made that great essence which used to mean the growth, development, fulness, the near perfection of being, an emptiness in which units, credits, clock-hours, semester hours, inbred degrees, extra-mural diplomas, summer sessions and correspondence courses are shaken about like hickory nuts in a wicker basket.

It all comes from bringing that much-used phrase "American business methods" into a world where souls seek freedom and light. Efficiency, service, organization, supervision, expert information and the rest permeate university education programs until they become hard, literal, exact, and seem to resemble a railroad schedule rather than a wisely conceived plan to bring truth into a region of seeing where it appears more lovely and is more beloved.

MAGDALEN

She wiped His feet with her hair—O brave dishonor,
Paid for by so much more than instant gold!
With eyes that matched her own He looked upon her
And said that evermore *this should be told!*

CHARLES L. O'DONNELL, C. S. C.

With Scrip and Staff

IN heralding the Catholic Anthropological Conference, which took place at the Catholic University in Washington on April 10, the Secretary, Father Cooper, laid stress on the difference between facts and their interpretation.

The spirit of contemporary anthropology is in the main distinguished by marked caution in interpretation. . . . The chief drive of anthropology today is for facts, more facts, and still more facts. We are getting them, not all we should like to have by far, but we are getting great masses of them each year. . . . We are not ready yet for broad generalizations and interpretations that will give detailed and minute accounts of the whole course of human progress and cultural development, but we are getting along, and a good many of the main lines of development are becoming reasonably clear and well-defined.

Only a little experience is needed to show how much labor, training, and patience is needed for the work of research, of collecting and grouping scientific facts. But people are not so ready to recognize that an even greater degree of labor, training, and patience is needed in order to make a profitable use of facts once they are collected. Discredit is at times brought on great riches of accumulated knowledge, merely because of the inability of those who have accumulated it to purchase thereby still greater riches in the field of broader, more fundamental truths.

PROF. ROBERT A. MILLIKAN, in his recent address at the Semi-Centennial celebration of the University of Colorado, expressed his regret at this source of discredit brought upon true science by misuse. "Such justification," he said, "as there may be for the public's distrust of science is due chiefly to the misrepresentation of science by some of its uneducated devotees. For men without any real understanding are, of course, to be found in all the walks of life."

A point, however, which could be more clearly brought out, is that such discrediting actions need not come from mere lack of general education, or lack of general intelligence. They are due often to the failure, even on the part of very intelligent men, to realize that to give broad interpretations of facts, to generalize and philosophize, a man needs just as special and elaborate a training as he does to collect and collate facts taken from the laboratory, the ocean floor, the jungle, or the observatory. And just as botanizing or star-gazing looks easy to the amateur—as a pleasant change from the hard grind of his daily life—so, too, it may be a relief to escape from the routine of the "lab" and enjoy a little fling at things in general.

Speaking at the conference on Family Life, in Buffalo, last October, Miss Mary E. Richmond, herself a scientific toiler, quoted humorously a columnist's account of a chemical convention, and of a certain type of scientist, plodding in his laboratory for fifty-one weeks of the year and then in annual session letting himself go: "He will glance at nothing less than a human race and concern himself with nothing less than a cosmos."

Now no one can blame Professor Millikan or any other equally deserving man for letting himself go a bit. Only

the trouble is that pronouncements on the human race and the cosmos that come from this "letting-go" are often taken seriously by the general public, and may be used at times to aid in subverting the truth.

PROFESSOR MILLIKAN himself clearly recognizes, in other fields, the danger of such recklessness as to consequences.

There are even here [in non-scientific fields] generally certain broad lines of established truth recognized by thoughtful people everywhere. For example, the race long ago learned that unbridled license in the individual is incompatible with social progress, that civilization, which is orderly group life, will perish and the race go back to the jungle unless the sense of social responsibility can be kept universally alive. And yet today literature is infested here and there with unbridled license, with emotional, destructive, oversexed, neurotic influences, the product of men who either are incompetent to think anything through to its consequences or else belong to that not inconsiderable group who protest that they are not in the least interested in social consequences anyway, men who, in their own words, are merely desirous of "expressing themselves." Such men are, in fact, nothing but the perpetual-motion cranks of literature and art. It is from this direction, not from the direction of science, that the chief menaces to our civilization are now coming.

These words are not only forcible, but true; and yet can anything but good come from true science?

In another part of the same address, Professor Millikan pays tribute to the care and honesty that are needed for the scientific method, both in making observations and in analyzing the data.

But, though undoubtedly honest, does he show that same care when he generalizes, from the evident order that he finds in the universe, that God is nothing but another name for Evolution? Perhaps I misunderstand him, but he quotes approvingly the trite verse: "Some call it Evolution, and others call it God"; and remarks: "That sort of sentiment is the gift of modern science to the world."

He readily acknowledges the order that science has revealed in the world.

The findings of physics, chemistry, and astronomy have, within twenty-five years, brought to light a universe of extraordinary and unexpected orderliness, and of the wondrous beauty and harmony that go with order. It is the same story whether one looks out upon the island universes brought to light by modern astronomy, and located definitely, some of them, a million light years away, or whether he looks down into the molecular world of chemistry, or through it to the electronic world of physics, or peers even inside the unbelievably small nucleus of the atoms.

He even sees creation continually taking place, as he announced at a meeting of the California Institute Associates on March 17. Ordinarily elements were being formed continually from electrons. "The heretofore mysterious cosmic rays, which unceasingly shoot through space in all directions, are the announcements sent out through the ether of the birth of the elements."

Nevertheless, to judge by his two addresses just quoted, the sight of the order in the universe has not clarified his notion of a personal God, nor the creative force that he discovers led him up to the sublime conclusion of a Divine Creator.

IT is just there that the danger lies of the physical scientist at play with philosophy. As says Dr. Gustav Hauser, the eminent medical scholar of Germany, who was led by his researches to reject the atheism of his earlier years: "Without the assumption of a personal God, not only would the whole universe be devoid of significance, but the existence of the entire body of mankind, with all its culture, its striving, longing, hoping, would be meaningless." Dr. Millikan sees our entire hope for the future in "research and education." But if research and education are to be socially fruitful, they must be able to reach higher truths from the facts which they themselves have revealed.

INCIDENTALLY, speaking of education, not all modern educators are scientific. Certainly this is true for those who think the twentieth century has found new principles for training youth. Time has not changed human nature, and character formation is the same delicate task it always was. It is chiefly Catholic pedagogics that practically recognizes this truth, and it is on this that the Rev. Daniel Lord, S.J., Editor of the "*Queen's Work*" has builded the pageant scheduled as one of the high spots in the closing banquet of the National Catholic Alumni Federation Convention, to be held April 20 and 21, at the Waldorf Astoria Hotel, New York City. Nationally known as a cooperator with the famous De Mille in his screen classic the "King of Kings" and for other pageants which he has staged, Father Lord in his newest production, "The Battle Called Life," stresses the struggle of the contemporary collegian to uphold in his student life the ideals of which the Cross and the flag are symbols. The theme is an obviously paramount one, and for its presentation the author blends ancient pageantry and modern familiar scholastic incidents. How youth is to rally its forces to keep religion and patriotism where the social good demands them is the final dramatic touch in the inspiring pageant story, which, it is hoped, all Catholic college alumni living about New York will make it a point to witness.

THE PILGRIM.

INSCRIPTION FOR MY OWN ANTHOLOGY

Singers of ages throng my narrow floor;
Under thy spell they chant again their songs
Of life and love, of wars and ancient wrongs:
The minstrel harping in the festal hall,
Maid at the loom, monk in the carven stall,
A youth beneath a balcony in Spring,
A mother crooning by a cradle-swing,
And singing men who march away to war.

Bare walls and ceiling fade; with these I hear
Fleet hoofs on moonlit roads, and sighing pines;
Sail languid seas and heaving wind-whipped foam;
Hurl the sharp challenge to the warring lines,
And 'neath far wintry stars dream of the dear
White curtains and the candle-lights of home.

SIDNEY SMITH, S. J.

Literature**A Post-Mortem on Poetry. II**

WILLIAM THOMAS WALSH

THE critics, I repeat from my first article, are telling us again that poetry is dead. It must be assumed, in this age when poets are as plentiful as blackberries, that they are speaking of great poetry, poetry with enough vitality to keep it alive for a century or more, and not the ephemeral verse, all very well in its way, that clutters the magazines and anthologies, and leaves not even an echo of itself behind. A man of wide reading tells me that there will be no more great poetry, because everything worth saying has been said long ago. A professor of psychology at Columbia confided to me a while ago that by psychoanalyzing himself until he had thoroughly "rationalized" his mind, he had got over liking poetry; he was pretty proud of his endowment, and he ventured to prophesy that when every one got to be as rational as he—a consummation which I dare hope is a long way off—poetry would fade from the face of the earth with all other sentimental follies.

Somewhat unexpectedly, I find a reflection of this pessimism concerning the future of poetry even in the columns of journals like *AMERICA*, which I should rather expect to find on the other side of the fence. Writers of ability and judgment warn us that great poetry is not to be looked for in this age. One assures us it is inconceivable that a man in this machine age should go about dreaming of creating a great poem. Another holds that further progress in poetry is impossible, since the poet, dealing only in words, cannot better his equipment. No one living today, he writes, can hope to surpass Dante or Homer. With all respect to these gentlemen, all of whom probably know more about poetry than I do, I do not believe it.

It is as difficult for me to imagine the end of poetry as it is to imagine the extinction of bread and butter. Aristotle complimented man by calling him a political animal. He might have added that man is incurably a religious animal. There are certain axioms that only an ass would argue about. And man is a poetical animal, that too is evident. Wherever men exist there will always be poetry of some sort, just as there will always be political organizations of some sort, religion of some sort, love and hate, courage and fear, toil and idleness, and all else that grows out of the essential nature of man.

There will be poems as long as men have life. As to whether there will be great poems, that is another question. Lacking prophetic powers, one can only say, why not? The burden of proof is on the pessimists. Whether poems can be written as great as or greater than the work of Homer or Dante appears to be an academic problem that can be solved only by the poets themselves, with the slow connivance of time. As in the past, there will be few enough great poets. But it is safe to say that whenever a great genius undertakes to write poems, you may expect great poetry. God will no doubt give such a man what powers He pleases. I cannot prove that this hypo-

thetical poet will surpass Homer, but when any one assures me it cannot possibly be so, I reply that "possibly" is a large word.

When a critic asserts categorically that no one could dream of writing a great poem in this machine age, I am tempted, first, to remind the gentleman of the pitfalls of the universal negative, and next, to invite him to reconsider what poetry is, and what machinery is, and just what is the relation between the two. Poetry I take to be the rhythmical expression of a man's vision of reality, transmuted by the imagination into terms of beauty or power. Machinery I take to be a mere convenience, a method of compelling certain materials and forces of nature to do certain tasks more quickly or more efficiently than man could do them himself. What has machinery to do with poetry? Everything and nothing. Machinery is part of the reality that the poet sees and depicts. It is part of the material world in which he stands. It is to be accepted as that and no more. For the material world has never been and never will be the whole of reality to a poet. Accepting the shifting and accidental forms of matter as facts, he is interested in them only in so far as they affect the human spirit which is to him a more important aspect of reality.

The themes of all great poets are substantially the same. Every great poem, reduced to its essence, has one story to tell: that man is a spirit, the creature of a higher Power; that he is endowed with a moral nature and free will; that he is a stranger in this material world, and intrinsically worthy of some higher estate; that in all the play of circumstance about him, he can to a certain degree shape his own destiny for good or ill, through his own choice; that in some way, generally by suffering and difficulty and the acquisition of certain virtues, the soul overcomes its evil destiny and regains to a greater or less degree its original dignity, or through yielding to certain elemental passions fails to do so and is lost. This is a rough statement of what I am driving at, but it is the stuff of which Homer builds his poems; and the same theme with variations runs through the work of Virgil, Dante, Shakespeare, Milton and Goethe.

Broadly speaking, the theme of every great poem might be called "The Fall and Redemption of Man." On this theme it is possible to play as many variations as there are poets, or for that matter, men and women. Reality furnishes infinite material and the poet's genius tells him how to make use of it. The material is far from exhausted. Characters as diverse as human nature and objects as various as the creation itself are waiting for the poet-to-be-born, waiting to say, "Come and take us. Make us into a combination that has never existed before." If the poet sees his theme and his material clearly, the words will take care of themselves. No matter how often they have been used, they will take on a new light and a new freshness from the new combinations of people and objects. They, too, are part of the material.

So, for that matter, is machinery; so are capitalists and cities and prohibitionists and all the other creatures that are supposed to hamper the free expression of genius. When the true poet comes, he will not be frightened by

them, nor will he value them unduly. Why should he? Has not machinery always existed? What was Noah's ark but a piece of machinery designed to enable man to live on top of the water? What is a loaf of bread but a piece of machinery combining certain materials and utilizing certain forces to make it easier for men to keep alive? Poets have never hesitated to write about machinery, giving it just as much importance as it deserved and no more. Homer wrote about a bullock cart just as John Masefield might write about an automobile—and why not? They are both machines to save wear and tear on the legs. I confess I cannot see why it should necessarily be poetry when Cadmus pushes a hand plough, and vulgar prose when Hank Applebutter runs a tractor. And if Homer could bend his great gift to the description of Vulcan's blacksmith shop, a modern poet might be forgiven for wandering into a brass foundry.

The difference, perhaps, is this: Homer subordinates the blacksmith shop to its proper place as part of the background for a tale of the human spirit; we are interested in Vulcan's smithy only in its bearing on the coming conflict of Achilles. But when a modern poet writes a poem about a steam turbine, I have a suspicion that she is interested in the turbine for its own sake. There is no reason, however, why a steam turbine should not have a vital significance in a poem as part of the material acting on or acted upon by the soul. It is the soul that matters, remember that; and any poet who forgets it, and is caught in the mesh of objects that he ought to dominate, whether they be the wings of Icarus or the engine of Lindbergh, is doomed to triviality and frustration. And as for machinery, what is the earth itself but a piece of machinery for giving man the physical conditions necessary to his existence in the flesh? To the great poet it will always be the man who matters, whether he be Icarus or Lindbergh, and not the mere stage-settings and trappings that surround him and serve or impede him. And it is not the man's carcass, which after all is another kind of machine, but his immortal spirit that will have the first claim on the poet's attention. We may confidently make this prediction from the study of the past.

The trouble with modern poetry is not in any mere physical or economic or political condition. I imagine that poets have always found certain aspects of the material world somewhat depressing. If any poet of our day thinks that the world is too mechanical or too commercial to permit his genius to flower, there is nothing to prevent him from going into the woods of Vermont or Oregon and building himself a log cabin, and living there without any modern conveniences to distract his fancy from the contemplation of a kind and indulgent Nature; and I do not think his work will be a whit better than what he can produce in a back room on Seventeenth Street, to the tune of street cries and the "L." For these are minor details to the man with a vision.

The failure of poetry is to be sought not in our external circumstances, but in our philosophy. The spirit that denies has never inspired great poetry, and never will. The arts flourish in ages of faith and languish in what are called ages of reason. Poetry requires imagina-

tion, and imagination feeds on faith. As it becomes increasingly evident that the spirit of negation is timid and sterile, poets will return to the faith that has always been the essential of great poetry. And I suspect it will make very little difference to the man of imagination whether he works with a typewriter, a fountain pen, or his great-grandfather's goose-quill.

REVIEWS

Danton. By HILAIRE BELLOC. New York: G. P. Putnam's Sons. \$5.00.

Close upon the biography of "Robespierre," reviewed in these columns a few weeks ago, has come this further study of another of the leaders of the French Revolution. The volume was first published in England nearly thirty years ago, when Mr. Belloc was beginning to attract the notice of scholars and of intelligent readers. It has been well-known and well-read on this side of the Atlantic, despite the fact that the present is the first American edition. Now that Mr. Belloc is older, he has the privilege of modifying or of refuting the conclusions which he reached long ago about the French Revolution and its promoters. He has had more experience of life, and the world has passed through tremendous new experiences. But he waives this privilege in his preface to the new edition and confesses that he was quite nearly correct in his estimate of Danton. If he were writing the book now, he would probably write it differently; but since he is merely judging the book now, he is content to stand by it and to approve of it. He speaks wisely and honestly, for this study of Danton is worthy of the praise it has already received and is also highly recommended to those who are unfamiliar with it. After a splendid, though brief survey, of the France that immediately preceded the Revolution and of the causes and conditions that precipitated that outbreak, Mr. Belloc proceeds to fit Danton into his age. As to whether Danton was the astounding personage that Mr. Belloc makes him, as to whether he was as sinned against, as to whether he was as innocent and as moderate in his views as he is made to appear in this brilliant study is problematical. There is much under dispute in regard to this country lawyer with the great voice and the dynamic energy who forged the terrible machine that caught him up in its fury and destroyed him. Mr. Belloc has portrayed him physically and morally and mentally with that enthusiasm that is essential to glamorous biography.

F. X. T.

The Important Pictures of the Louvre. By FLORENCE HEYWOOD. New York: Robert McBride and Company. \$2.50.

Rambles in Cathedral Cities. By J. H. WADE. New York: Frederick A. Stokes and Company. \$2.50.

The amateur art critic may recall the confusion and embarrassment that beset him when he started the exploration of an art gallery. The larger the gallery the more pronounced the embarrassment. Finding oneself adrift in a large city is not half so bad; because as a last resource one can always call a taxi and be brought to the desired destination. To explore an art gallery is quite a different matter. If one is to profit by the visit one must have made preparations, have mapped out a clear plan of action, else the eye will be clouded and the understanding confused by an abundance and variety of treasures. "The Important Pictures of the Louvre" is a model of its kind. It does not essay everything, but the selection is wise. The various periods and their characteristics are explained. Where possible, the history of the pictures is given and the traditions that help to interpret their meaning. The merit of the book lies not only in the fact that it is pleasant reading, and leads to intelligent appreciation, but also that it is an excellent guide, putting much in a short compass, and that clearly. The illustrations are small but good. Both the amateur and the one who knows the Louvre will like

it. One who has given little or no study to cathedral towns would gain a great deal by wandering through them without guidance. But if pains were taken to find out what is really important and some high points of history the profit would be more than doubled. Mr. Wade directs us for most profitable and interesting "Rambles in Cathedral Cities," telling where to go, what are the characteristics, the history, the traditions, the literary associations of the cathedrals, and the towns themselves. It is a good book, interestingly and carefully done.

F. McN.

Adventures in American Diplomacy: 1896-1906. By ALFRED L. P. DENNIS. New York: E. P. Dutton and Company. \$5.00.

This is an excellent corrective for the false impression that America has always maintained a policy of isolation from world affairs. Such a policy was not employed at the close of the nineteenth century when our country became most active in the momentous problems of Europe and Asia. The turn of the century revealed an intensely interesting and sometimes thrilling story of our adventures in diplomacy. Professor Dennis, of Clark University, addresses himself in this work of painstaking research to the story of this eventful period. He gives the lay reader, who has some background of general knowledge of public affairs, an interesting panorama of the march of events in which the United States was diplomatically concerned during the ten years when America was first called upon to help in the settlement of world questions; to those little versed in the historical setting and unfamiliar with the stage properties, he unfolds a story that is at once informing and illuminating in its dramatic picturization and vivid commentary. By his use of hitherto unpublished material, by quotations from State papers and personal correspondence, Professor Dennis gives proof of exhaustive and scholarly labor. It is another chapter in the history of the Department of State, of which John Foster has told us the earlier events and Walter H. Page the subsequent story. It shows the emergence of the United States on a diplomatic career and the increasing respect in foreign chancelleries for the Government at Washington. The author treats of the maintenance of the Monroe Doctrine, the Panama Canal policy, relations with Europe, and the American policy in the Far East. There is a special timeliness in rehearsing the story of negotiations with Nicaragua and Columbia and of the relations of our country with China through the years that preceded and followed the Boxer movement. Across the stage pass many important characters who gained distinction for brilliant diplomatic careers, but the author permits no delay for applause. Not even Roosevelt wears a halo.

J. G.

BOOKS AND AUTHORS

The Gentle Art.—For the purpose of aiding and encouraging writers whose essays are about to be written, rather than to appraise the works of those whose task is done, Burgess Johnson has designed methods and models for "Essaying the Essay" (Little, Brown). Precepts are reduced to such a minimum and examples are multiplied to such a degree that this volume might well be classed as an anthology of essays ranging from Chaucer and Claxton to Christopher Morley and Professor Johnson himself. More than three dozen authors are represented by selections that have evidently been made with the purpose of attracting and interesting the devotee of self-expression. So well has Burgess Johnson succeeded that his pupils may forget to study the technique of these delightful models.

A more systematic exposition and more penetrating study of the essay as a literary type is found in "The Essay" (Crowell. \$1.75), by R. D. O'Leary. This is a comprehensive and thorough discussion in a clear, precise and engaging style. It is well suited for classroom use, treating as it does the substance, structure and style of the essay and analyzing the essayist type of mind. Professor O'Leary has accompanied this text by "Essay Writing"

(Crowell. 25c.), a handbook for the use of teachers. This contains assignments for each study chapter and some essays in outline. With this complete equipment both teacher and pupil must find satisfaction and profitable delight.

An informative essay with the promise of a half hour's pleasant diversion is Henry W. Taft's "An Essay on Conversation" (Macmillan. \$1.50). This is a work for the mature who are interested in reviving a rapidly declining art. The author draws freely from Montaigne and Addison and DeQuincey. He offers some good suggestions for the host and hostess and warns against pedantry, argumentativeness and too much "shop talk." One gathers that the particular point of this art lies in the ability to say nothing in a delightful style and the fluency that supplies confetti for social gatherings or casual conversation.

Pedagogics.—A subtitle indicates the scope of "A Garden for Girls" (Benziger. \$1.75), by Helena Concannon, as some intimate studies of educational methods of former days in many lands. The author, delving into the pedagogical archives of the past—Irish, German, Italian, English, French, Polish and American, uncovers a delightful group of young girls, from whose scholastic training much educational wisdom is to be garnered. For the most part the sketches deal with Catholics, and emphasize the principles, religious and pedagogical, that have been the contribution of the Catholic Church to the modern classroom, though in very many instances unknown as such. There is much that is informative and instructive in the little book, and much, too, that will be pleasantly surprising to those engaged in the training of young girls today, when the opinion is rife that never before has the world witnessed such high standards of feminine education, or attained such successful methods on handling students. One will be startled, perhaps, at the picture of the little daughter of the Marquis of Mantua beginning the study of Greek at six, and at eight reading the work of Chrysostom, and writing elegant Latin verses. Mothers, school-mistresses, and nuns, who have in hand the training of our American girls, may profitably read the volume.

Following the general plan of Book I of the "Journeys of Jesus" (Ginn. 72c. each), compiled from the Gospel narrative by Sister Stanislaus of the Sisters of St. Joseph, Books II and III continue the record of Christ's public ministry and of His Sacred Passion and conclude the graphic story with Peter's first sermon after the descent of the Holy Ghost. The simple and charming narrative gets color from the topographical notes, descriptions, maps and illustrations that are included in its makeup. The three little volumes are suggested for use not only in our Catholic schools, but as household reference works in every Catholic home where there are readers under fifteen, and as a splendid antidote to much dangerous literature now being put into the hands of young people.

Year Books and Liturgy.—In the spirit of his episcopal zeal and in the days of his retirement after a long and useful life, the late Archbishop Regis Canevin, Bishop of Pittsburgh, wrote "The Church Year" (Union City, N. J. Sign Press. \$1.50). The volume is mainly informative, and discusses the ecclesiastical seasons, feasts, fasts, devotions, and other observances. The Rev. Thomas Bryson, who writes the introduction, quite correctly notes that though intended for the laity to help them better understand the Church year and live more practically according to the ecclesiastical spirit, it will serve the clergy as well. It should stimulate a love for the offices of the Church, and thus promote the liturgical movement. Here and there the volume suffers from useless repetitions and some passages are not very felicitously worded. The treatment of abstinence days seems particularly faulty in this respect.

Though primarily a catalogue of the Fathers of the Irish

Province of the Society of Jesus, "The Irish Directory and Year Book: 1928" (Dublin, Messenger of the Sacred Heart, 5 Great Denmark Street), edited by Thomas F. Ryan, S.J., is really a cross-section of the work being done by the Order in Ireland and on the Irish foreign missions at the end of 1927. It includes the ecclesiastical calendar with some pertinent directions for those who use the Missal, as well as a brief discussion of the historical fiction of the wealth of the Jesuits, a very illuminating chapter on the educational influence of the Society of Jesus in Ireland and its missionary offshoots beyond the Irish shores, and an edifying sketch of the pioneer Total Abstinence Association. Just why the directory should list the Orders and Congregations of Nuns in Ireland is a mystery, for the Society of Jesus is one of the few great Religious bodies that has neither a second nor a third Order; however, the list is informative.

A unique volume of its kind supplying a long-felt want is the "Liturgical Dictionary" (Collegeville, Minn. Liturgical Press. \$2.25), by Dom Alexius Hoffman, O.S.B. The lexicon contains more than 7,000 words from official and unofficial Latin liturgical books, including all the proper names of the Roman Breviary. As a reference volume it should prove especially popular.

"The Clementine Instruction for the Right Ordering of the Forty Hours' Prayer" (Benziger. 60c.), translates and comments on a liturgical document with which all priests should be familiar. The work is from the pen of a Dublin priest, the Rev. J. B. O'Connell.

Studies in Holiness.—One sometimes wonders whether in the hubbub of the modern, almost pagan, atmosphere in which contemporary life is passed genuine holiness can really thrive. The story of "Margaret Sinclair: 1900-1925" (Herder. \$1.25), by F. A. Forbes, dispels that wonderment. Known in Religion as Sister Mary Francis of the Five Wounds, extern Sister of the Poor Clare Collettines, even in the world this simple maiden, daughter of the Edinburgh slums, stood out for the singular beauty of her Christian life. She was very human but very spiritual. American girls, especially of the working class, will find their courage uplifted and their faith strengthened by the perusal of her edifying biography.

Despite all that has been written about *Il Poverello* the last has not yet been heard of St. Francis. Caroline M. Duncan Jones in "The Lord's Minstrel" (Appleton. \$2.50) tells his story with a special appeal to the mind and heart of youth, emphasizing those phases in the career of Assisi that may well attract and charm them. The sketch is almost entirely anecdotal, written in the simple style that characterizes the early Franciscan documents. It stresses particularly the peace, love, detachment, and joy that have made St. Francis so popular.

In "Ireland's Tribute to St. Francis" (Dublin: Gill. 3/6), the Rev. Gregory Cleary, O.P., has edited seven lectures on various phases of Franciscan activity which were delivered under theegis of the National University of Ireland in connection with the closing celebration of the recent Seventh Centenary Commemoration, honoring the glorious works of the Franciscan founder. Among the contributors to the symposium are Mr. Hilliard Atteridge, Dr. Thomas Bodkin and the Rev. Michael Corcoran, S.J. One of the chapters by Domhnall O'Grianna is in Gaelic.

Few educated Catholics are unfamiliar with the classic treatise on devotion to the Blessed Virgin by Blessed de Montfort, founder of the Company of Mary and of the Daughters of Wisdom. In "A Popular Life of Blessed Louis Marie Grignon de Montfort" (Herder. 40c.), Andrew Somers, S.M.M., sketches his edifying career. The brochure closes with a controversial appendix relative to the discussion of whether Blessed de Montfort is founder also of the Brothers of St. Gabriel.

Not all God's saints are canonized. In "The Life That Is No Life" (St. Louis: Central Bureau of Central Verein), a striking tale of holiness is translated from the Spanish of the Rev. Daniel Restrepo, S.J. It is the memoir of a pious and heroic leper maiden.

The Haunted House. The Club Car Mystery. Stella Marvin. The House of Doctor Edwardes. The Tick of the Clock. The Wise Wife.

High-spirited and delightful burlesque marked Hilaire Belloc's treatment of the conventional detective story in "The Emerald of Catherine the Great." The same mood is apparent in "The Haunted House" (Harper. \$2.50), but subordinated to a pungent satire and a sparkling good merriment over the foibles of the English landed gentry. No one can take the mystery seriously. The ghost is identified with little difficulty and there is never any real doubt that John Maple is to come into his own again. But there is such good broad farce in the story that one gladly joins in the game. The ambitious Americans who settle in England are not made any more ridiculous than the English who have titles for sale. Mr. Chesterton has caught the spirit of the story and reflected it in his caricatures. Beneath all the burlesque and satire, however, there is a serious undertone which is apt to prove rather bewildering even if it does not carry conviction.

The whirl of events in "The Club Car Mystery" (Macaulay. \$2.00), by Grace Colbron, starts with the mysterious murder or disappearance of a wealthy young bridegroom on his honeymoon. Suspicion falls on a disappointed suitor of the bride, one Sydney Sherwood, an actor whose talents as an amateur sleuth rival his histrionic powers. His arrest, conviction, and prompt escape from prison are only the early steps in a mystery which keeps the reader in suspense while Sherwood turns detective and helps to the final unraveling of the tangle.

Marie Tello Phillips offers in "Stella Marvin" (Vinal. \$2.00) a wholesome story of ordinary normal people, leading rather prosaic but none the less interesting lives. In theme and gross structure the author succeeds better than in details. Conversational passages tend towards the didactic at times, and lack naturalness and spontaneity. One might question the relevancy of some of the incidents introduced and the rather meager development of others. Yet in spite of these minor blemishes, Mrs. Phillips paints a picture of an American girl of the last generation on which many of her younger sisters may well cast more than a passing glance.

In a remote corner of the French Alps stood "The House of Doctor Edwardes" (Little, Brown. \$2.00), a private sanitarium for mental cases. When the Doctor went away for a much-needed rest, leaving the care of his patients to two new assistants who were due to arrive about the time of his departure, he created a situation full of tragic possibilities. Francis Beeding develops them in a story full of gruesome thrills. Fortunately, the author comes to the rescue just in time.

"I believe that any guilty man will confess a crime if he gets a shock that is hard enough and sudden enough." So thought Inspector Conroy, of New York, and he proceeded to apply the principle in detecting the murderer of James B. Walton. "The Tick of the Clock" (Macy-Masius. \$2.00), by Herbert Asbury, is an interesting detective story though it is not a supremely clever study of sleuthing nor an absorbingly intricate manipulation of events. There is a murder, there are a dozen and more suspects, and there is an unrevealed motive for the deed. But Inspector Conroy "shocks" the truth, not only of the murder but of a nefarious drug-ring, out of his indignant suspects.

It may happen that some readers may be shocked by the situation which Arthur Somers Roche creates in "The Wise Wife" (Century. \$1.75). Helen, the wise one, knows of the flirtations being carried on by her husband and the house-guest. She precipitates the issue of her own divorce by forcing the two to learn the incompatibilities of married life before they actually bind themselves in it. Her husband and the house-guest are uncomfortably "learned" by her procedure. There is no divorce but a very tender solution. The story is carried through with wit and genial irony. And though the situation might be considered dangerous, the moral is apparent and the observations are pertinent to happiness despite marriage.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Tell It Till It Hurts!

To the Editor of AMERICA:

Every now and again a man afflicted with the virtue of honesty dares to stand forth and declare his convictions.

Some of us wise ones decry his attitude and, if we have succeeded in gathering a bit of money and the wife and children are allowed to mix with their non-Catholic neighbors, we inveigh rather strongly against editorials that might possibly offend because they tell the truth.

Do you ever have "itching ears"? If not, then you are the right man in the right place, of which I have been convinced long since.

"News from Mexico," in the issue of AMERICA for April 7, appealed to me as particularly good and I had the hardihood to carry it with me to dinner at a friend's house and to read it aloud for the delight, as I thought, of my Catholic friends and the information of four non-Catholic friends, all good scouts. I was horrified to receive, in an "aside," the admonition not to bring up matters of this kind in a mixed gathering. From this you may gather that not all agree with your splendid stand in defense of the Church in Mexico. Keep up your good work and God will bless you.

New York.

J. S. D.

American Rotten Boroughs

To the Editor of AMERICA:

In the premier editorial of the issue of AMERICA for March 31, "American Rotten Boroughs," you allude to Illinois as a conspicuous example. Permit me to point out that there is one far worse.

In Rhode Island, by a carefully arranged system of misrepresentation and partial disenfranchisement, one particular political party remains perpetually in power. Alone, of all the States, the Senate is composed of one member each from the thirty-nine cities and towns, irrespective of population. For example, Providence, with some 260,000 inhabitants has one senator; West Greenwich, population a little over 400, has one senator also. The result is that about ten per cent of the population of the State controls all legislation and consistently opposes all progress whatsoever in matters political.

Again, a registry voter cannot vote for the members of a city council, nor, in a town, on any financial proposition. Result as before: about one tenth of the urban voters completely control the city government. Rhode Island, therefore, is in the same political condition that England was prior to 1832, nearly a century ago.

At present the chief sensation here is the attempt of the Ku Klux Klan to obtain control of the military forces of the State. The principal newspaper here has certainly done a fine work in exposing the nefarious scheme.

Providence.

VERITAS.

When Is a Story Catholic?

To the Editor of AMERICA:

A communication in the issue of AMERICA for March 10, "When Is a Story Catholic?" gave me courage. Anent "the best Catholic story of recent years," I erstwhile held forth and when I opened my lips some dogs *did* bark! I am happy to know that Pastor of Toluca, Ill., will not bark—at me—for to him I respectfully declare, "Them's my sentiments!"

That the author of the story has a command of beautiful English is unanimously conceded, but does that beautiful English

impress fifty per cent of the addicts of "best sellers"? Do not the "scandalous stories of the Mexican clergy" make a stronger impression? The "isolated cases which may or may not be true" shock many Catholic readers, and may shock non-Catholic readers. Or these stories may furnish a certain type with "proofs" that "That's the history of the Church in Mexico." Isn't it Pollyanna-like for us to expect these readers to reason: "Even if true, those are probably isolated cases"?

At this critical time when several of our leading magazines are publishing articles which aim to warn voters of the imminent danger of our beloved country's falling under the influence of "a foreign power," it seems to me that "the best Catholic story of recent years" will neither engender sympathy for the persecuted Church in Mexico nor allay the fears of the excitable hundred-centers.

Boston.

S. E. K.

Orienting the Athlete

To the Editor of AMERICA:

When is a tax high? "The question is vague and abstract," you say. Ah, but the complaint is real and concrete enough. On all sides I hear it; I read it. My State (does her name matter?) spends fabulous sums on education. She is proud of it. How do I know? Why, it is the boast of her statesmen.

Is there a reasonable return from the investment? What a daring question, and who asks it? An obscure college instructor. The outspoken courage of President Lowell has inspired me. Notice, I am not complaining, "Why this waste?" Judas did that and he was a thief. "It takes but a straw to tell which way the wind is blowing." Let me apply a fair, if but a partial, test. It is English. Now I assert, after an experience of many years, that English is poorly taught in our primary and secondary schools. I shall spare you an enumeration of the causes. Only let me add, the athletes are often the worst.

But yesterday your vaunted athlete was a hero in his home town. (The smaller the town, the greater the hero.) He might have stood out against the high-school faculty; yea, against the city fathers and dared them to flunk him. He was greater than the school board or the aldermen, because they are easily replaced; not so your masterful quarterback. He flattered the pride of the town, and the town applauded him.

But now, "Oh, the heavy change"; he has come to college, and it is my duty to examine him, to orient him, and to undeceive him.

My methods, I fear, are not those of orthodox pedagogy. If the rough and unpolished sandpaper may be aptly used and with due decorum to symbolize so sacred a thing as an educational method, then mine is the sandpaper method. To apply it successfully (the method, I mean) one must be a gentle satirist, one must tell the truth boldly, even to the athlete, and trust to the triumph of truth—and one must pray. Some day I may reveal my method, but not now.

It may be charged that my remarks are not consecutive, that they lack unity, that I mix up taxes, athletes, English, character, all in a jumble. Well, many strict classicists can see no unity in a Shakespearean tragedy. Some people despise a *ragout*.

Anyhow, the jumble exists in real life, and besides, we of the college should use English and every other subject as a means to the formation of character. My personal struggle is to forget that mine is a poor job and to remember that it is a high vocation.

Middletown.

T. E. G.

A Suggestion

To the Editor of AMERICA:

Having recommended Father Hill's, "The Catholic's Ready Answer," very often and very earnestly, what was my disappointment the other day to find that such a subject as the temporal power of the Pope was omitted! May we not hope that this omission may be supplied in a new edition?

Canton, O.

E. P. GRAHAM.